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Rise of the Aryans**How Ancient Whites Influenced & Established Global Civilization**

All across the world are mysterious and ancient stone structures demonstrating not only advanced building techniques but also an incredibly sophisticated knowledge of archeoastronomy. From isolated Easter Island in the Pacific, to the mountain peaks of the Andes, from the British Isles and the Mediterranean to the steppes of Eurasia, from the arid deserts of western China to the Mississippi Valley of North America, some advanced culture was erecting megalithic structures that baffle scientists and archeologists even today.

Once the cultures of the Indus Valley and the Tigris and Euphrates rivers were considered the oldest "real" civilizations, dating to sometime around 6,000 B.C. But the discovery of the Caucasian-built Gobekli Tepe temple complexes scattered across Anatolia changed all that.

Dated to sometime around 9,600 B.C., the structures at these ancient megalithic sites have thrown the mainstream understanding of the rise of civilizations into complete disarray. Who built them and why?

What about the global pyramid phenomenon and the complex edifices at Knossos, Carnac and Stonehenge? Was it really extraterrestrial visitors from some far-off galaxy who constructed them, or is there a more plausible explanation—one grounded in answers right here on planet Earth?

In *Rise of the Aryans: How Ancient Whites Influenced and Established Global Civilization*, respected historian, author and radio show personality Patrick Chouinard delves into these mysteries and provides real answers based on decades of research that do not involve little green men from Mars! *Rise of the Aryans* is a book you'll want for your library, whether you are a professional historian or an armchair archeologist.

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History of the HAKENKREUZ

More on the Development of the Swastika

In his 1896 book called *The Swastika: The Earliest Known Symbol and Its Migrations*, Thomas Wilson, curator of the Department of Prehistoric Anthropology in the U.S. National Museum, wrote regarding the swastika: "An Indo-European symbol used by the Indo-European peoples before their dispersion through Asia and Europe. This is a fair subject for inquiry and might serve as an explanation how as a sacred symbol the swastika might have been carried to the different peoples and countries in which we now find it by the splitting up of the Indo-European peoples and their migrations and establishment in the various parts of Europe." (Sepehr, 93)

European hypotheses of the swastika are often treated in conjunction with cross

symbols in general, such as the Sun cross of pagan Bronze Age religion. Beyond its certain presence in "proto-writing" systems, such as the Vinca script, which appeared during the Neolithic, nothing certain is known about the symbol's origin.

There are several speculative hypotheses. One hypothesis is that the cross symbols and the swastika share a common origin in simply symbolizing the sun. Another hypothesis is that the four arms of the cross represent four aspects of nature—the air, wind, earth and fire. Some have said the four arms of the cross are the four seasons, where the division for 90-degree sections corresponds to the solstices and equinoxes.

According to Reza Assasi, the swastika is a geometric pattern in the sky representing the north ecliptic pole centered to Zeta Draconis. He argues that this primitive astrological symbol was later called the four-horse chariot of Mithra in ancient Iran and represented the center of the ecliptic in the star map and also demonstrates that in Iranian mythology, the cosmos was believed to be pulled by four heavenly horses revolving around a fixed center in a clockwise direction possibly because of a geocentric understanding of an astronomical phenomenon called axial precession. He suggests that this notion was transmitted to the west and flourished in Roman Mithraism in which this symbol appears in Mithraic iconography and astrological representations.

Author Jorge Lechler in *Meaning and Path of the Swastika* (2009) writes:

Around the time of Christ, the swastika has been found among Germanic tribes on hundreds of urns filled with funeral ashes, on countless pieces of jewelry and weapons, clothes and equipment, so often that one can speak of a Germanic national symbol. And even 3,000 years before that time, hence farther back into the Stone Age of northern Germany's Nordic culture, from which the later Germanic folk first developed, we find the swastika. It is really tied to our homeland. ... Inside of Europe we find the swastika symbol in the pre-Germanic, Nordic culture of the late Stone Age, and indeed, it has been found in the Hun Mound of Drosa at Koethen and on a spinning wheel of the so-called Salzmuender culture group, which is likewise Nordic, in Rosslau on the Elbe. At the same time, it is spread in the region of Bohemia to Transylvania in the period around 3000 B.C. (Lechler, 8-9)

THE GERMANIC IRON AGE SWASTIKA

The swastika symbol in the Germanic Iron Age has been interpreted as having a sacral meaning, associated with either Odin or Thor.

H.R. Ellis Davidson was an English antiquarian and academic, writing on Celto-Germanic paganism. Davidson used literary, historical and archeological evidence to discuss the stories and customs of northern Europe. *Gods and Myths of Northern Europe* (Penguin Books 1964) is considered one of the most thorough and reputable sources on Germanic mythology. Davidson theorized that the swastika symbol was associated with Thor, possibly representing his hammer Mjolnir—symbolic of thunder—and possibly being connected to the Bronze Age Sun cross. Davidson cites “many examples” of the swastika symbol from Anglo-Saxon graves of the pagan period, with prominence on cremation urns from the cemeteries of East Anglia. Some of the swastikas on the items, on display at the Cambridge Museum of Archeology and Anthropology, are depicted with such care and art that, according to Davidson, it must have possessed special significance as a funerary symbol. The runic inscription on the Sæbø sword (ca. A.D. 800) has been taken as evidence of the swastika as a symbol of Thor in Norse paganism.

While Europe is of primary interest in the search for the oldest physical examples of a swastika, some of the earliest archeological evidence of the swastika is to be found on the Indian subcontinent. Researchers have unearthed seals featuring swastikas which predate the Indus Valley Civilization (3300-1300 B.C.).

The archeologists who discovered the seals speculate the makers of the seals and others like them must have spread the swastika motif westward from what is today the highlands of northern India, Pakistan and Afghanistan into Russia and Western Europe starting around 2500 B.C. or even earlier. There are considerable holes in this theory. As we have seen earlier in our discussion, full swastikas had been discovered in the Balkans as early as 8,000 years ago, and in Kiev, Ukraine as early as 25,000 years ago. So, the swastika in Europe was already ancient when it appeared in this pre-Indus culture in India. Further, Jorge Lechler described its emergence

among pre-Germanic Nordic tribes during the Paleolithic Period. This author would like to conclude that our ancestors made it even farther, that they pressed farther beyond the East Indian archipelago, to New Zealand, Australia, Melanesia, throughout the Pacific, that our ancestors, the Ancient Caucasians, had been moving even before this time, across the Atlantic toward North America, and that our Indo-European ancestors moved again across the Bering Strait. The swastika could rightly be considered our racial signature, the "fingerprints of the gods," without a question.

Swastikas have also been found on pottery in archeological digs in Africa, in the Hindu Kush mountains, in Iron Age designs of the northern Caucasus (Koban culture) of western Eurasia, and in Neolithic China in the Majiabang, Majiayao, Dawenkou and Xiaohayuan cultures.

Other Iron Age attestations of the swastika can be associated with Indo-European cultures such as the Illyrians, Indo-Iranians, Celts, Greeks, Germanic peoples and Slavs. In the Sintashta culture's "Land of Cities," ancient Indo-European settlements in southern Russia, has been found a great concentration of some of the oldest swastika patterns. Chief archeologist Gennady Zdanovich identifies the swastika as a "symbol of the universe."

The swastika is also seen in Egypt during the Coptic period. Textile number T.231-1923 held at the V&A Museum in London includes small swastikas in its design. This piece was found at Qau-el-Kebir, near Asyut, and is dated between A.D. 600 and 300.

In the Hellenic, Italic and Celtic tradition we find the swastika linked to the worship of the light and of the Sun. This, in fact, was the basis of the original worship of the god Lucifer or Lugh, also known as Lucien. Apollo, the Greek Sun-god and Christ-figure, wears a swastika on his breast, or the Celtic Sun deity, the god Cernuous, with deer antlers on his head is another prime example.

The bronze frontispiece of a ritual pre-Christian (c. 350–50 B.C.) shield found in the

River Thames near Battersea Bridge (hence "Battersea Shield") is embossed with 27 swastikas in bronze and red enamel. An Ogham stone found among the Angles, County Kerry, Ireland (A.D. 141) was modified into an early Christian gravestone and was decorated with a cross pattée and two swastikas. The Book of Kells (ca. 800) contains swastika-shaped ornamentation. At the northern edge of Ilkley Moor in west Yorkshire, there is a swastika-shaped pattern engraved in a stone known as the Swastika Stone. Several swastikas have been found embossed in Galician metal pieces and carved in stones, mostly from the Castro Culture period, although there also are contemporary examples (imitating old patterns for decorative purposes).

The swastika was widespread among the Illyrians, symbolizing the Sun. The Illyrians were a group of Indo-European tribes in antiquity, who inhabited part of the western Balkans. The territory the Illyrians inhabited came to be known as Illyria to Greek and Roman authors, who identified a territory that corresponds to Croatia, Bosnia and Herzegovina, Slovenia, Montenegro, part of Serbia and most of central and northern Albania, between the Adriatic Sea in the west, the Drava River in the north, the Morava River in the east and the mouth of the Aous River in the south. The first account of Illyrian peoples comes from the Periplus of Pseudo-Scylax, an ancient Greek text of the middle of the 4th century B.C. that describes coastal passages in the Mediterranean.

The name "Illyrians," as applied by the ancient Greeks to their northern neighbors, may have referred to a broad, ill-defined group of peoples, and it is today unclear to what extent they were linguistically and culturally homogeneous. In fact, an Illyric origin was and still is attributed also to a few ancient peoples in Italy, the Iapyges, Dauni and Messapi, as it is thought that, most likely, they had followed Adriatic shorelines to the peninsula, coming from the geographic "Illyria." The Illyrian tribes never collectively regarded themselves as "Illyrians," and it is unlikely that they used

any collective nomenclature for themselves. In fact, the name "Illyrians" seems to be the name applied to a specific Illyrian tribe, which was the first to encounter the ancient Greeks during the Bronze Age, causing the name "Illyrians" to be applied *pars pro toto* to all people of similar language and customs.

The Sun cult was the main Illyrian cult; a swastika in clockwise motion stood for the movement of the Sun. In the second millennium B.C., the Illyrians were neighbors of Germanic man in eastern Germany.

In an article published in January 1980, in *Natural History*, authors Stanley and Ruth Freed wrote: "The swastika is humanity's oldest, most widespread symbol of any complexity. The name is derived from a Sanskrit word that means 'object of well-being.' Originating some 6,000 years ago in the Middle East, the symbol has spread over Europe and parts of Asia by the early centuries of the Christian Era ... its magical aura and its symbolism have roots in the most ancient civilizations of Mesopotamia and Iran."

In reply to Stanley and Ruth Freed, Jorge Lechler in 2009 writes:

We find the same among the non-Semitic folk of the Sumerians, Mesopotamia's oldest residents, who already in the third millennium B.C. were subjugated by the Semitic Akkadians. Later, under Semitic-Babylonian rule, the swastika is then unknown throughout all of Mesopotamia. It was likewise found in the cultured strata of Persia, but here the age does not exceed 2000 B.C., and finally it appeared at the gate to India. The bearing segment is the group of the Indus culture. This culture had ties to Persia. The symbol had already spread farther across this region in the early period, so in India itself we find it used first in the time around 10,000 B.C. Here it plays an extraordinary role in Buddhism, which arose in the period around 500 B.C. It is even today often used inside the sect of the Djains [Jains], as the seventh of their holy symbols and

as messenger of joy, their holiest sign. Among them it is not only put on all temples, rather used in religious service itself, very skillfully strewn from rice flour, in that a circular surface is first covered with flour and then inside this circle a swastika is drawn with the finger. The individual arms of the swastika have a special meaning in Buddhism: The right means the primeval basis of life, the bottom the plant or animal, the left, the human, and the top, heavenly life. The connection of the like-named cross with the swastika, the so-called "wheel of the law," stems from the Sun wheel, year wheel, connected to "wheel of the law." The sacred footprints of Buddha found here also carry the swastika and precisely these footprints are tied to the ancient Sun cult.

In China, we find the swastika after 8000 B.C. then together with Buddhism in 100 B.C. In Chinese the swastika is known as the "wan," and it embodies the numeric value 10,000, which according to Chinese wisdom is synonymous with infinity. Through a decree by the Empress Wu in 700 A.D. the swastika in a circle was adopted as the word symbol for "Sun."

[Surprisingly, the Chinese in ancient times depicted their Sun-gods as blond, blue-eyed Indo-Europeans who built mighty pyramids and gave them civilization. The symbol of their Sun-gods was the swastika.—Ed.]

In Japan as well, the swastika became known with Buddhism. Here it received the name "manji," and Japan is the land of the most manifold swastika forms, for this symbol has appeared again and again in ever new forms and variations. So today Japanese consider it a bringer of good fortune as well as symbol of infinity and eternity. It appears in the crests of the oldest Japanese ruling families and is today even a staff flag in the Japanese army.

RACIAL FAMILIES

It is believed, for instance, that Celtic and Norse mythology are similar because the two

cultures are descendants of the same Indo-European, or Indo-European race. The original Indo-Europeans include all the various Greek, Roman, Baltic, Slavic, German, Germanic Scandinavian and Celtic peoples as well as Indian, Iranian and other Asiatic groups. They therefore exhibit certain similarities in their mythological architecture that cannot be dismissed as random. Thus, in addition to their language, it is therefore concluded that their cosmologies too sprang from one root source as members of the same racial family. The swastika was a symbol that originated with the Indo-European, and it has been emblematic of this race ever since the Indo-European race has existed as a people. The first swastika known in the archeological record was found engraved on mammoth bone dated to 25,000 B.C. discovered in eastern Ukraine. It seems that it is the area of Eastern Europe in which the earliest record of the swastika can be found and dated, and from there it spread forth upon the entire Earth through diffusion as Indo-European migrations carried it as far as North and South America.

DIFFUSION

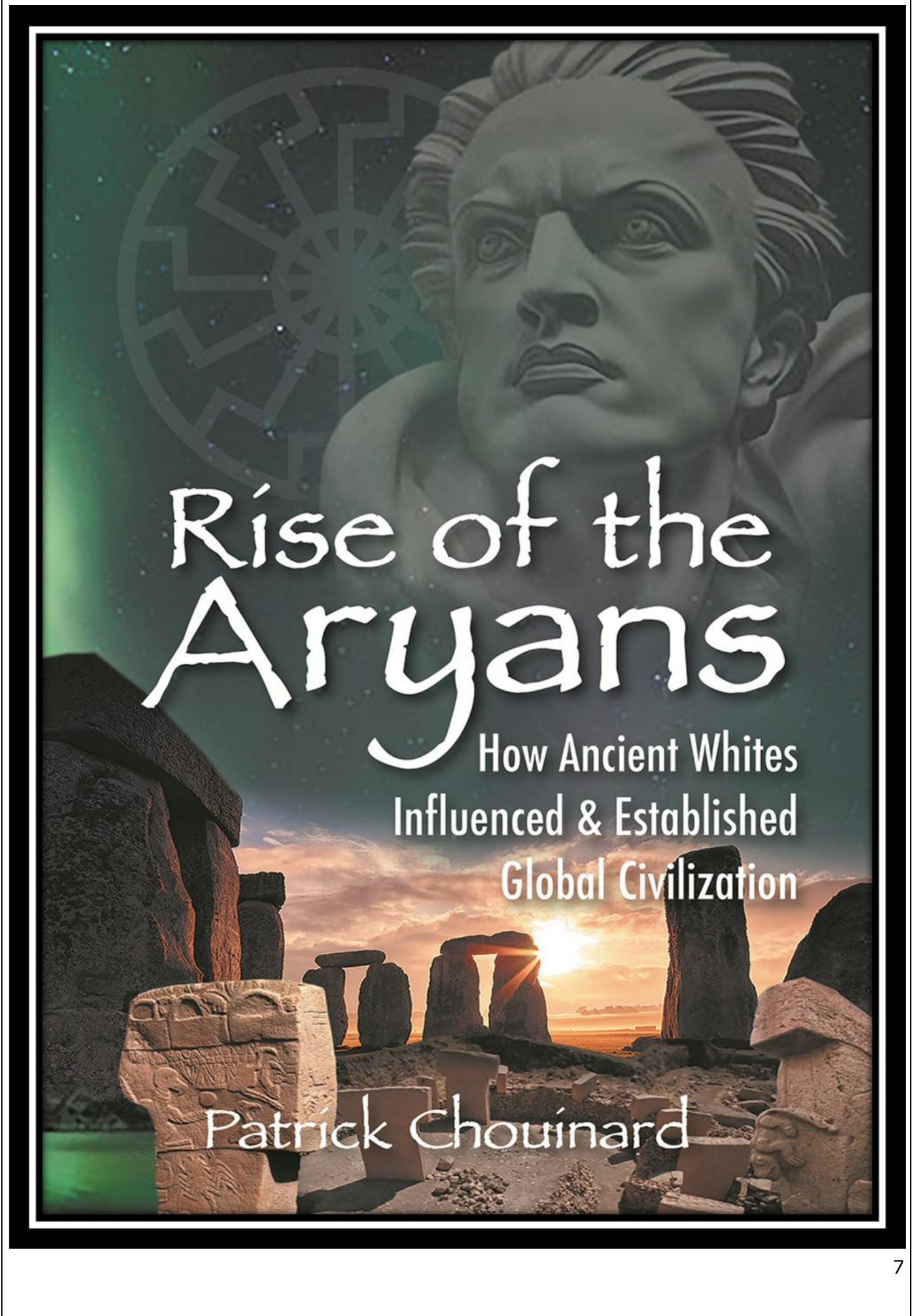
As Sheryl Anne Karas points out, Chinese and Japanese are not considered to be Indo-European in origin. Therefore, similarities in symbolism and mythology between Indo-European and Far Eastern culture are believed to come from contact between the groups like trade or travel. Of course, we have also considered a remote genetic link between these groups as well. Yet, the idea of travel and trade, according to Karas, sit well, with the diffusion model. According to Karas: "It states that [the fact that the swastika can be] found in several forms in many different localities can be traced to sophisticated culture where it was consciously created. Over the centuries the [swastika] traveled from the parent society in arching waves, [like those] created when a pebble is dropped in a body of water. Because of contact between different

peoples, the swastika can cross cultural as well as geographic boundaries."

The same is true regarding myths and legends in which each "society changes the story to fit its own purposes, but the basic symbols, patterns and motifs remain recognizable." The swastika too changes in appearance from culture to culture.

Sigmund Freud noticed that all children shared specific motifs which they expressed collectively in their dreams. These dreams were consistent with those present in fairytales in cultures all around the world, in stories to which the children had no foreknowledge. It was as if someone or something was piping in massive amounts of data into their minds, as if downloading information from a computer. Many were very ancient stories from Mesopotamia, Egypt, even Tibet. Psychologist Erich Fromm expanded on the theories of Freud. Fromm postulated that human beings reasoned on both conscious and subconscious levels through analogy. Through this process, humans develop a subconscious system of universal symbols, and the swastika is one of them. I believe that symbols can also be imprinted to a specific race, since each race has its own specific patterned form of the subconscious as determined by its individualized racial DNA. Karas writes: "Universal symbols arise from analogies made from basic human experiences such as birth, growth, sex, child-bearing, and death, and outside happenings such as the change of seasons."

It was the psychoanalyst Carl Jung who theorized that the Indo-European race had a genetically inherited mental structure, which created symbols he called universal archetypes. This structure is called "the collective unconscious of the human or ancient Caucasians," and it contained the memories of our primordial past as a race. The swastika as a symbol, undoubtedly, is one of those primordial symbols that is indicative of Indo-European spirituality.



Rise of the Aryans

How Ancient Whites
Influenced & Established
Global Civilization

Patrick Chouinard



James Augustine Aloysius Joyce:
*2 February 1882 - †13 January 1941

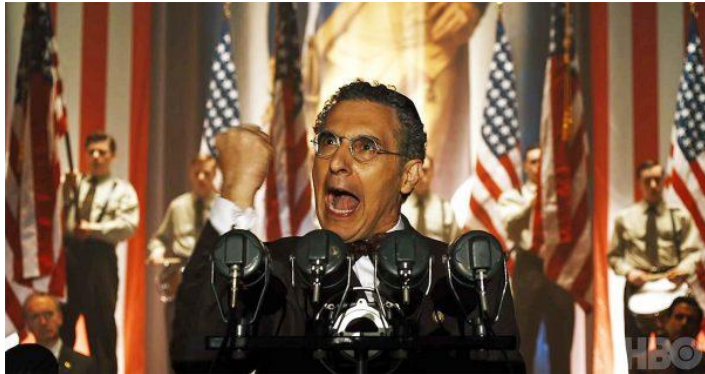
>>Welcome, O life!

I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race.<<

*** [A Portrait of the Artist as a Young Man](#) ***

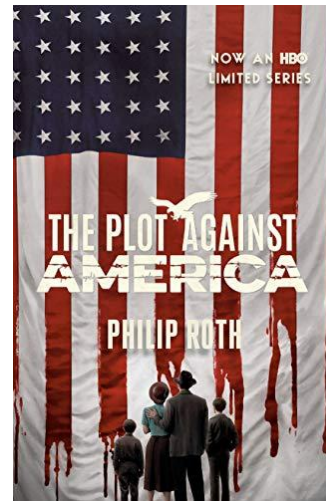
HBO's "The Plot Against America"

[E. Michael Jones](#) • April 29, 2020



"Fear" is the first word of *The Plot against America*, the Philip Roth novel which just got re-cycled as an HBO series by David Simon and Ed Burns, creators of *The Corner*, *The Wire*, and *Generation Kill*. "Fear," Roth tells us, "presides over these memories, a perpetual fear." The memories in question are Roth's, of growing up in a Jewish family in Newark, New Jersey. The fear comes from the one alteration of history that turns these memories into what Roth referred to in an interview with Robert Siegel on NPR as "a kind of false memoir." The premise of the novel is that Charles Lindbergh was elected president in 1940. Everything else in the book follows from that premise and from Roth's ethnic paranoia and his ethnic bigotry. The most significant thing about Roth's book is the fact that it's fiction. *The Plot against America* is a Jewish fantasy, which is interesting first of all for what it tells us about Roth personally but also because of what it tells us about the ethnic group which has accepted his paranoid Jewish fantasy as

something to be taken seriously by people other than psychiatrists and cultural pathologists.



To give an early example of the kind of fear which pervades the novel, seven-year-old Philip sees a German beer garden on a trip to Union, New Jersey, the town his father is thinking of moving the family to take advantage of a promotion at the insurance firm where he is employed. What

follows is the 71-year-old's bigotry projected into the mind of his seven-year-old namesake. What ordinary Americans might consider "the homey acre of open-air merriment smack in the middle of town" was in fact some-thing "called a beer garden." and before you know it the beer garden becomes the American equivalent of Auschwitz according to the following logic: "the beer garden had something to do with the German-American Bund, the German American Bund had something to do with Hitler, and Hitler, as I hadn't to be told, had everything to do with persecuting Jews." The beer garden was the place where Americans drank "the intoxicant of anti-Semitism. That's what I came to imagine them all so carefully drinking in their

beer garden that day—like all the Nazis everywhere, downing pint after pint of anti-Semitism as though imbibing the universal remedy.” All this passes through the mind of an allegedly seven-year-old child while driving past in a car.

Roth’s book is some indication that anti-Semitism is the universal remedy, but not in the way that Roth indicates. Charges of anti-Semitism have become the universal remedy to unwelcome discourse. They are also the universal remedy to an accurate history of the 20th century. As evidence of the anti-Semitism which was raging in America on the eve of America’s entry into World War II (and also of unwelcome discourse which got silenced), Roth cites Charles Lindbergh’s Des Moines radio speech at an America First rally; in fact, he gives the entire speech in an appendix to the book. This is a mistake, at least from the point of view of what Roth wants to achieve, because it says the opposite of what Roth wants Lindbergh to say. In the speech we read, among other things, Lindbergh’s statement; “No person with a sense of dignity of mankind can condone the persecution of the Jewish race in Germany,” This does not sound like the raving of an anti-Semite. Lindbergh’s point was that three groups were trying to get America into the War at the time—the Roosevelt administration, the English, and the Jews—and that the Jews “would be the first to feel its consequences” because “tolerance cannot survive war and devastation.” It was the last time that anyone in public life in America singled out Jews as a group for criticism. Lindbergh and America First were silenced after the Roosevelt administration entered the war, and they have been demonized ever since. Roth’s book is one more contribution to that demonization.

If Lindbergh was talking about Europe, however, he was profoundly right in a way that no one could have understood at the time. War provided the cover for the annihilation of large numbers of Jews in Europe. If Lindbergh was talking about America, he was wrong because—*pace*, Mr. Roth—there were no pogroms in America. So which Lindbergh is Philip Roth talking about? He is talking about the Lindbergh in his mind, a fictional prop that is dragged out to justify Roth’s hatred of the *goyim* and his deep ambivalence toward an America that, even more than Renaissance Poland, has been the

paradisus Judaeorum. The ambivalence comes out best in an argument between Roth’s parents. Roth’s father is outraged by the programs of President Lindbergh, shouting “This is our country,” Roth’s mother, on the other hand, responds by saying, “Not anymore. It’s Lindbergh’s. It’s the *goyims*’. It’s their country.” In other words, the book revolves around the unhealthy dichotomy—it’s our country/it’s their country—without any understanding of why the dichotomy is unhealthy. Roth’s book is exactly what he says it is. It is a “false memoir.” It is a distortion of history for political and racial purposes. It is also an exercise in bigotry and slander. Anything is justified because Roth considers his foes the embodiment of evil and as fully worthy of the hatred he lavishes on them. Roth is no longer promoting sexual liberation, as he did in *Portnoy’s Complaint*, but the hatred and bigotry are still there, even if the twisted humor is gone.

Because it is a “false memoir,” Roth’s book is the mirror image of what was really going on. If there was such a thing as fascist America, it was created by Roth’s hero Franklin Delano Roosevelt. If there were ever “a plot to replace American democracy with the absolute authority of a despotic rule” in America, Roosevelt inaugurated it, and the presidents who have succeeded him simply implemented what he inaugurated.

The first program which creates indignation among the Roth family is Lindbergh’s “Just Folks Program,” which sends Jewish children off to places like Kentucky—one of the two centers of evil in Roth’s America (the other is Detroit), where Philip’s brother works on a tobacco farm near Danville. “The only purpose of this so-called Just Folks,” Roth tells us, “is to make Jewish children into a fifth column and turn them against their parents.”

Well, that sounds like a plausible explanation of the purpose behind a government program of this sort. But just who was proposing this sort of the thing in the 1930s? The answer is just about everyone in power at the time. The Nazis had their *Hitlerjugend*, but unmentioned in Roth’s account is that Stalin’s *Comsomol* was doing the same sort of thing, and unmentioned as well is the fact that “Just Folks” bears an eerie resemblance to the Civilian Conservation Corps, which was, of course, instituted by Roosevelt. According to

Roth's fantasy, Jews "were being coerced to be other than the Americans we were." Lindbergh had ordered that Jews were "to be shipped thousands of miles from family and friends. . . . The Jews will be scattered far and wide to wherever Hitlerite America Firsters flourish."

Louis Wirth and Ethnic Cleansing

If this sounds vaguely familiar, it is because this sort of thing did happen in America at around the same time Roth's novel takes place, but it was done by the Roosevelt administration and not by some fictional Lindbergh, and because it was done to other ethnic groups, not to Jews. *The Plot Against America* is the Jewish version of *Through the Looking Glass*; everything is pretty much the same, but politically reversed. The American government never rounded up Jews, but it did round up and inter Japanese Americans on the West Coast. Roth's hero, Roosevelt, like Roosevelt's hero Stalin, engaged in active ethnic cleansing at the time the novel takes place. The great theoretician of ethnic cleansing in America was Louis Wirth, a Jew who was also a sociologist at the University of Chicago and an admirer of Stalin as a man who based his solution to the nationalities problem in the Soviet Union on the highest moral principles. The genocide in the Ukraine was directed by another Jew, Lazar Kaganovich, who also ran the Gulag Archipelago for Stalin long after that worthy had purged less subservient Jews like Trotsky from the Communist Party. So to translate from the Jewish version of *Through the Looking Glass* back to reality, Roth is accusing the America Firsters of perpetrating on Jews what the Jewish agents of Stalin and Roosevelt were actually perpetrating on other ethnic groups, most notably the Japanese and the Catholic ethnics in America, and the Ukrainians, the Volga Deutsch, the Kalmyks, and many others in the Soviet Union. The psychologists call this projection, and it is usually associated with guilt, but more on that later.

The next step in President Lindbergh's attempt "to establish the 'American Fascist New Order,' a totalitarian dictatorship modeled on Hitler's," is known as "the Good Neighbor Project," which is a government program "designed to introduce a steadily increasing number of non-Jewish residents into predominantly Jewish neighborhoods and in this way 'enrich' the

'Americanness' of everyone involved." Being a boy wise beyond his years, seven-year-old Philip understands that "the underlying goal" of the Good Neighbor Project "was to weaken the solidarity of the Jewish social structure as well as to diminish whatever electoral strength a Jewish community might have in local and congressional elections." In order to bring this about in Newark, where the Roths lived at the time, "Flats vacated in September . . . were occupied by Italian families up from the First Ward. Essentially their new living quarters had been assigned to them by out-right government edict. By the next time that Lindbergh would run for president "a Christian majority might well be dominant in at least half of America's twenty most heavily populated Jewish neighborhoods as early as the start of Lindbergh's second term and a resolution of America's Jewish Question close at hand, by one means or another."

If all of this sounds vaguely familiar, it's because it did happen in America, but it didn't happen under Lindbergh, and it didn't happen to the Jews. As I have shown in detail in *The Slaughter of the Cities: Urban Renewal as Ethnic Cleansing*, the Office of War Information, under the guidance of people like Louis Wirth and Archibald MacLeish, had inaugurated a campaign moving black sharecroppers from the South into government-funded housing projects which were deliberately built in Catholic ethnic neighborhoods, "to weaken the solidarity of the [Catholic] social structure as well as to diminish whatever electoral strength a [Catholic] community might have in local and congressional elections."

In other words, to paraphrase the title of the Sinclair Lewis novel which served as Roth's model, it could happen here. In fact, it did happen here, but in a way that was the mirror-image of the story presented in Roth's novel. No one ever singled out the Jews for ethnic cleansing in America, but Louis Wirth, the Jew, was orchestrating the destruction of Catholic neighborhoods, by precisely the methods Roth mentions in his Good Neighbor Project. Confronted by the prospect of the ethnic cleansing of his neighborhood, young Philip Roth vows that "Nothing would ever get me to leave here. . . . would not be driven by the United States government from a street whose very gutters gushed with the elixir of life." Of course, Philip and his Family were driven from

their home in Newark by the very people who are the heroes of his book—There are still good men in this country. There is Roosevelt, there is Ickes, there is Mayor La Guardia.” But they were not driven from their homes by government orchestrated black migration because they were Jews. They were driven out of Newark because they were still vaguely ethnic, even if they supported the war against fascism, and they were driven to live in the suburbs which Roth describes in *Good-bye, Columbus* to make them “white.” In this regard Roth *pere* is more prescient than Roth *fils* when he says, “this is what it is like to work for a big company. Big companies transfer people all the time.” That was William H. Whyte’s point in *The Organization Man*, and it was Whyte who talked about the suburbs as agents of Americanization for unassimilated ethnics.

Warmongers

So Roth can criticize social engineering of the sort that destroyed his childhood neighborhood, but he can’t bring himself to criticize the people who orchestrated it. That would interfere with his political and racial agenda, which depends on his desire to demonize his enemies and beatify his friends. It would interfere with his hatred, which is to say, the source of his creativity. So he decides to blame the victim instead. Roth blames the people who were against America’s entry into World War II for all of the social engineering, ethnic cleansing, and social disruption which the war was used to justify. So when an FBI agent arrives to interrogate the seven-year-old Philip, he tells us that he:

knew enough not to mention Henry Ford, America First, the Southern Democrats or the isolationist Republicans, let alone Lindbergh. Over the past few years, the list I heard at home of the prominent Americans who hated Jews was far longer than that, and then there were the ordinary Americans, tens of thousands of them, maybe millions of them, like the beer drinkers we didn’t want to live beside in Union

Like many Jews, Roth subscribes to the dogma that anti-Semitism is a pathology whose source is Christianity and which is, therefore, inseparable from Christianity. As a result, anti-Semitism has no relationship to Jewish behavior. Jews are hated for no reason at all. As a result, anti-Semitism, because of its very

irrationality, can break out at any time and at any place, even in America, where Jews, as Rabbi Daniel Lapin never tires of saying, never had it better.

If we move from Roth’s version of *Through the Looking Glass* to historical reality, we find that the animosity against Jews in both Europe and America had quite definite historical causes. Lindbergh, to cite Roth’s chief villain, felt that the Jews were a “danger to this country” because 1) they were driving it to war and 2) because of “the large ownership and influence on our motion pictures, our press, our radio and our government.” In the speech which he gave to an America First rally in Des Moines, Iowa on September 11, 1941, Lindbergh did not single out the Jews. Instead he listed them along with the English and the Roosevelt Administration as one of the three groups that were determined to get the country into a war with Germany. Lindbergh went on to say, that

I am not attacking either the Jewish or the British people. Both races I admire. But I am saying that the leaders of both the British and the Jewish races, for reasons which are as understandable from their viewpoint as they are inadvisable from ours, for reasons which are not American, wish to involve us in the war.

Like Lindbergh, Henry Ford, another of Roth’s villains, had his reasons as well. Ford characterized Jews as the world’s Bolsheviks who were largely responsible for spreading the revolution to Germany. He also felt they were responsible for the Revolution in Russia. Like Lindbergh and Ford, Father Charles Coughlin of Royal Oak, Michigan had his reasons too, but they, again are not enumerated by Roth.

In one of the more bizarre flights of fantasy in *Plot*, Walter Winchell, the character assassin and gossip columnist, runs for president after he is driven off the air by Lindbergh’s forces. This, predictably, drives the anti-Semites into paroxysms of rage, especially when he appears in Catholic parishes: “Winchell proceeded to draw an angry mob chanting ‘Kike, go home!’ in every single parish where he displayed his stigmata to the faithful,” is how Roth puts it. Equally predictable is the fact, that Winchell, who “had become an out-and-out god and more important by far than Adonoy” to Roth, would unleash “the worst and most widespread violence . . . in Detroit,” because Detroit was “the midwestern

headquarters of the "Radio Priest" Father Coughlin and his Jew-hating Christian Front." Just for the record here, the Christian Front was headed by a Father Brophy from Brooklyn, but facts like that are not important when writing a "false memoir."

Other facts concerning the Radio Priest are equally unimportant. Roth links Coughlin with the Ku Klux Klan, when in fact the Radio Priest began his shrine after the Klan had burned a cross on the lawn of his church in Royal Oak. The rioting, which Coughlin allegedly incited, according to Roth, "had begun at Winchell's first stop in Hamtramck (the residential section inhabited chiefly by auto workers and their families and said to contain the world's largest Polish population outside Warsaw)." Hamtramck was not far from St. Louis the King parish, also home to Polish Catholic ethnics, who had become the beneficiaries of government-sponsored black migration to dilute the ethnic character of the neighborhood—a la Roth's "Good Neighbor's Project"—as well as federal troops when the Poles refused to go along. From Hamtramck, according to Roth's account in *Plot*, the rioting spread to "the city's biggest Jewish neighborhoods, shops were looted and widows broken, Jews trapped outdoors were set upon and beaten and kerosene-soaked crosses were ignited on the lawns of the fancy houses along Chicago Boulevard." It was, in other words, the American version of *Kristallnacht*—something which, of course, never happened in America in spite of the fact that in 1943 Detroit was the scene of the deadliest race riot in American history.

When it comes to fiction, the reader is supposed to make a "willing suspension of disbelief," but at this and other points in Roth's novel, the reader rebels—perhaps because he recognizes that Roth is not intent on telling any kind of truth in his novel, unless he is forced to tell the truth in spite of himself—after being manipulated by passages like the following:

By nightfall, several hundred of the city's 30,000 Jews had fled and taken refuge across the Detroit River in Windsor, Ontario, and American history had recorded its first large-scale pogrom, one clearly modeled on the "spontaneous demonstrations" against Germany's Jews known as *Kristallnacht* . . . which Father Coughlin in his weekly tabloid

Social Justice, had defended at the time as a reaction by the Germans against "Jewish-inspired Communism."

To begin with, Father Coughlin did not defend *Kristallnacht*. He deplored it for what it was. We know this because he devoted a radio program to it on November 20, 1938 entitled "Persecutions: Jewish and Christian." Coughlin deplored the violence against the innocent, but he did so in terms that Jews had been formulating for years. "The Trotskys make the revolution," said one rabbi, "but the Bronsteins are the ones who pay for it." The Jews who were visible paid for the excesses of the Jewish Bolsheviks who had changed their names and engaged in the behavior which had caused the precipitous rise of anti-Semitism in the '20s and '30s. In a speech approved by his ordinary, Father Coughlin called on his radio audience "to oppose all persecution, wherever it may originate." Unlike Roth, who sees history as a pretext to inflame ethnic prejudice, Coughlin first condemned the violence and then tried to explain why it happened. That meant dealing with its historical context; that, in turn, meant dealing with Bolshevism, and that, in turn, meant dealing with the Jews. Coughlin felt that the rise of Hitler and the concomitant rise of the Nazi Party to power in Germany was directly related to the Communist menace, which had been raging throughout eastern Europe and Germany ever since the collapse of the great empires in 1919.

He was not alone in this regard. Ruth Fischer claimed that Munich would never have become the birthplace of Nazism without the Bolshevik revolution, which erected the Soviet Republic of Bavaria there in the early '20s. Eugenio Pacelli (later Pope Pius XII) was living there at the time as the German nuncio. After visiting the headquarters of the Kurt Eisner government in the Wittelsbach palace, he reported that he had come across a group of women there, whose leader was "Levine's lover, a young Russian, a Jew, and divorced" (*l'amante di Levien: una giovarie russa, ebrea, divorziata*). It was the wretched excesses of the Soviet Republic in Munich which "outraged the people and caused a dramatic increase in anti-Semitism." As before in Russia, all Jews were blamed for the excesses of the revolutionary few. The Bronsteins were paying the price for the Trotskys.

The same thing was true of Austria after the war. In his book *The Truth about Austria*, Guido Zernattos claimed that "the most important basis for modern Austrian anti-Semitism was the part which the Jewish intellectuals played in the leadership of the social democratic party."

Marxism an intellectual posture

Unlike Roth, who manipulates historical events like *Kristallnacht* for political effect, Coughlin tried to explain why it happened, and that involved seeing *Kristallnacht* and the rise of Hitler in their historical context as a reaction against the excesses of Bolshevism, a revolutionary movement which was seen as quintessentially Jewish. In his November 20 speech, Coughlin addresses the Jews directly, asking them to "be not indulgent with the irreligious, atheistic Jews and Gentiles who promote the cause of persecution in the land of the Communist; the same ones who promote the cause of atheism in America." The time had come for condemnations of the excesses of both sides. Gentiles must repudiate the excesses of Nazism. But Jews and Gentiles must repudiate the existence of Communism from which Nazism springs." By linking Jews and Bolshevism, Coughlin earned the ire of a group of people which, as evidenced by Roth's book, continued to smear him as a Jew-hater and Nazi-sympathizer to the present day. But what he had to say then was often mentioned by people who would not normally be associated with anti-Semitism, namely the Jews themselves. Leopold Trepper, the leader of the "Rote Kapelle," the Nazi resistance group that functioned between 1933 and 1939, said it most succinctly when he explained, "I became a communist, because I am a Jew." (*"Ich wurde Kommunist, weil ich Jude bin."*)

The quote comes from Johannes Rogalla von Bieberstein's book *"Juedischer Bolschewismus": Mythos und Realitaet* (SC H Nellroda: Edition Antaios, 2004). Von Bieberstein's book appeared in the same year as Roth's, but you will not find it at Borders or Barnes and Noble, where Philip Roth's book is so prominently displayed. In fact, unless you read German, you won't be able to read it all because, like Aleksandr Solzhenitsyn's history of the Jews in Russia, *Two Hundred Years Together*, it has not been translated into English. Von Bieberstein's book is the

antithesis of Roth's "false memoir." Roth panders to racial prejudice; von Bieberstein marshalls facts and appeals to reason. He has written, as a result, a well-documented piece of history that shows 1) that Bolshevism was a Jewish phenomenon and 2) that it created a wave of anti-Semitic reaction which swept Hitler into power in Germany. Unlike Daniel Goldhagen, who writes histories based on Jewish fictions, and unlike Philip Roth, who writes Jewish novels based on fictitious history, von Bieberstein has written an account of the myths and realities surrounding a topic whose very mention, in the world of Roth and Goldhagen, is *prima facie* evidence of anti-Semitism. Both Goldhagen and Roth subscribe to the most basic tenet of Jewish ideology, namely, that anti-Semitism has nothing to do with Jewish behavior. That premise turns all history into a form of political mystification. Von Bieberstein de-mystifies the mystification by documenting in exhaustive detail the role which Jewish Bolshevism played in the rise of Hitler. According to von Bieberstein, Father Coughlin criticized Nazism, but saw it nonetheless as "a defense mechanism against communism." In this regard, he differed little from Henry Ford, who feared Jews primarily because he felt they were the leading force in spreading revolution throughout the world.

That fact makes its way via Roth's Looking Glass into *Plot* in the following way:

As an anti-Communist rather than a pro-Nazi organization, the Bund was as anti-Semitic as before, openly equating Bolshevism with Judaism in propaganda handouts . . . holding fast to the purposes enunciated in their official declaration on first organizing in 1936: "to combat the Moscow-directed madness of the red world menace and its Jewish bacillus carriers". . . . Gone were the wall banners proclaiming "Wake up America—Smash Jewish Communists!"

By stating his case this way, Roth gives the impression that anyone who linked Jews and Communism was a raving Nazi anti-Semite, but this was not the case. Ford, as even a cursory reading of von Bieberstein's book makes clear, was not alone in feeling that Jews played a leading role in Bolshevism. In May of 1919, Woodrow Wilson—no isolationist he!—proclaimed that the Bolshevik movement was led by Jews." At around the same time, in an article in the *Illustrated London News*, Winston

Churchill, the same man who sent Intrepid to America to get it involved in World War II and so presumably one of Philip Roth's heroes, said much the same thing. In 1919, Arnold Zweig, who like Arthur Koestler was both a Zionist and a Communist wrote, that "Jewish blood" gave birth to socialism "from Moses to Lindauer." In his *magnum opus*, *Das Prinzip Hoffnung*, the Jew Ernst Bloch said the same thing in even pithier form when he wrote, in a parody of the Roman saying, "Ubi Petrus, Ibi Ecclesia," "Ubi Lenin, Ibi Jerusalem." Elie Wiesel wrote that, "We have to make revolution, because God told us to. God wants us to become communists." In 1848, Adolf Jellinek wrote that "reactionaries denounce Jews as the perpetuum mobile of the revolution." In his book, *Der grosse Basar*, Daniel Cohn-Bendit, one of the leaders of the '68 Revolution, referred to Trotsky as "embodying the essence of the Talmudic Jew." In 1934, in his book, *Katholizismus und Judentum*, Bela Bangha, the Hungarian Jesuit wrote that "revolutionary Marxism" corresponded "in its essence to a particular form of the Jewish soul and his intellectual posture." On December 14, 1918, the *American Literary Digest* asked the question, "Are Bolsheviki mainly Jewish?" Two years later, on June 19, 1920, under the title of "The Jewish Peril," the *Christian Science Monitor* referred to an alleged world-wide Jewish conspiracy as demonstrated by the newly discovered, and subsequently discredited, *Protocols of the Elders of Zion*. On the very same day, the *Chicago Tribune* referred to Bolshevism as "an instrument for Jewish control of the world."

Jews were no less inclined to speak this way than the *goyim*. In 1921 A. Sachs wrote that, "Jewish Bolshevism has demonstrated to the entire world that the Jewish race is not suffering from degeneracy." In 1990 in his book *Stalin's War Against the Jews*, Louis Rapoport wrote that "men of Jewish heritage," laid "the foundation for Communism and Socialism." Franz Werfel, the man who wrote *The Song of Bernadette*, and who took part in the communist insurrection in Vienna in 1919, wrote an article entitled "Israel's Gift to Mankind," in which he said that "Moses Hess, Karl Marx and Ferdinand Lasalle" were the "church fathers of Socialism." Jacob Toury claimed that socialism grew out of traditional Judaism among the uprooted as substitute

religion. In an article entitled "The Jewish Revolutionary," which appeared in the *Neue Juedischen Monatsheften* toward the end of 1919, the author stated that "no matter how the issue is exaggerated by the anti-Semitic side and no matter how anxiously it is denied by the Jewish bourgeoisie, the huge Jewish participation in the contemporary revolutionary movement is a simple fact." One year later, Franz Kafka, the famous German-speaking Jew from Prague, wrote, "You don't forgive the Jewish socialists and communists. You drown them in the soup and slice them up when you're roasting them." ("*Den juedischen Sozialisten und Kommunisten verzeiht man nichts, die ertraenkt man in der Suppe und zerschneidet man beim Braten.*")

Polish Nobel laureate, Isaac B. Singer, who spoke Polish only with difficulty and won the Nobel Prize in literature for writing in Yiddish, claimed that "the communists in Warsaw were almost exclusively Jews, and that they brought fire and sword to all parties. They also claimed [after the October revolution] that social justice could only be found in Russia." Bundespresident Friedrich Ebert claimed that Jews were the people responsible for the revolution in Germany and that "practically every Jew was a crypto-Bolshevik." In 1904, the German Zionist Franz Oppenheimer remarked that "nothing is more certain than that the contemporary Jew in eastern Europe is a born revolutionary." What followed from this all but universal recognition of Jewish participation in Bolshevism was an unprecedented wave of anti-Semitism. What made a racist organization like the Thule society a dangerous threat was precisely the widespread consensus that "there was no such thing as Bolshevism without Jews."

As Erich Haberer makes clear, Jews had been the backbone of the revolutionary movement in Russia. The social dislocation among the central powers which followed defeat after World War I, allowed the revolutionary movement to achieve its greatest successes. The Jews could now avenge themselves on the traditional Christian monarchies which had always persecuted them. The Jews, according to Michael Lerner "were enthusiastic representatives of the collapse of traditional communities because those communities discriminated against Jews." Stanley Rothman and S. Robert Lichter maintain that "the goal of the Jewish radicals was to alienate the

Christians from their society just as the Jews had been alienated from those same cultures." In 1849, in *Israel's Herald*, Karl Ludwig Bernays explained that "The Jews took revenge on a hostile world in a completely new way . . . by liberating mankind from every religion and any kind of patriotic sentiment." In the November 30, 1917 issue of *The Jewish Chronicle*, Trotsky was described "as the Avenger for Jewish suffering and humiliation" under the Czars."

Von Bieberstein's survey of the contemporary literature on the revolutionary movement in the period around World War I indicates that Jewish involvement was bound up with the Jewish attraction to messianic politics. Houston Stewart Chamberlain, the English racial theorist who married into the Wagner family and became a supporter of Hitler, reproached "Jewish atheists" for "planning an impossible socialistic and economic messianic kingdom without any regard for the fact that in process of doing this they would bring about the destruction of the civilization and culture which we have so laboriously erected." Ernst Bloch, who described himself in 1918 as a "race conscious Jew," described the promethean project of the revolutionary Marxists as nothing less than a "second incarnation." In similar fashion, Eugen Hoeflich, the literary critic from Vienna who later changed his name to Mose Y. BenGavriel, wrote that "the Bolshevik Jew want[s] to set Europe in flames, not to fill his pockets but because he is driven by the purest idea, an idea which manifests an error which will lead to tragic consequences, which came about from a mass psychosis born of the war."

The Russian Revolution of 1917 was bad enough, but it had nowhere near the psychological effect on public opinion that its daughter revolutions—the short-lived soviet republics of Bavaria and Hungary—had on the populations of eastern Europe. Bela Kun did for the Jews in Hungary what Kurt Eisner did for the Jews of Germany; both men created a huge wave of anti-Semitism in their respective countries. "Jew" became synonymous with "revolutionary," and soon new labels like "Umsturzenjuden," "Revolutionsjuden," as well as "RevoluZion" began to make the rounds. Led by Bela Kun, who magyarized his father's name Kohn at the beginning of the 20th century, the Hungarian Soviet Republik spread fear and loathing among the native Hungarian

population, which denounced it as the "*Judenrepublik*." According to Lichter and Rothman's book *Roots of Radicalism*, 30 of the 48 commissars in the Hungarian Soviet Republic were Jews. Of 202 top officials, 161 were Jews. This and other facts led the *London Times* to describe the Kun Regime as "Jewish Mafia" in 1919. "Bolshevism in Hungary," according to Nathaniel Katzburg was "largely a Jewish enterprise." Hence it was no surprise that the Soviet Republic in Budapest was denounced as "rule of the Jews" and "*Judenrepublik*." Nor was it surprising that a wave of pogroms swept Hungary when the Soviet Republic fell there. The Bronsteins, once again, had to pay for the excesses of the Trotskys.

The same was true of Austria, where the dramatist Arthur Schnitzler in his diary described the revolutionaries as "a mixture of literary Jewboys, plundering rabble, and idiots." The revolution in Hungary made headlines around the world. The net result was a rise in anti-Semitism, and not just in Hungary. In his book on the holocaust in Hungary, Rudolph Braham claimed that the "chiliastic passions" that promoted world revolution led inexorably to counter-revolution, and that the short but brutal communist regime left behind a bitter legacy which had devastating consequences for Hungarian Jews.

The Catholic Church in general and the Jesuits in particular were the main opponents of the revolutionary movement in the period leading up to and following World War I. As such, the Catholics were prominent—at this point in time, at least—in pointing out the large Jewish participation in the revolutionary movement. In an article which appeared in the October 21, 1922 issue of the officially recognized Vatican journal *La Civiltà Cattolica* entitled "*La rivoluzione mondiale e gli ebrei*," (World Revolution and the Jews), Communism was described as "the perversion of a Semitic fantasy" emanating "from the Jewish race." in his 1926 book *Judentum und Christentum*, Father Erich Przywara, SJ, used quotes from Martin Buber and other Jewish thinkers to trace socialism back to its roots in Jewish messianism, forcing him to the melancholy conclusion that the Jew "is driven to become the tireless revolutionary of the Christian world by an inner necessity." In the final analysis, the Jew is "driven to his tireless activism by

his deepest religious convictions. He is truly the restless Ahasver.”

In similar fashion, the Polish bishops traced the Bolshevik fury that had been unleashed on eastern Europe in the wake of World War I back to the “traditional hatred” which Jews had always felt for Christendom. During Poland’s war with the nascent Soviet Union in 1920, the Polish bishops released a pastoral letter in which they announced that

The true goal of Bolshevism is world conquest. The race which has the leadership of Bolshevism in its hands . . . is bent on the subjugation of the nations . . . especially, because those who are the leaders of Bolshevism have the traditional hatred toward Christendom in their blood. Bolshevism is in reality the embodiment and incarnation of the Antichrist on earth.

Like the communist parties in Germany and Hungary, the Communist Party in Poland was overwhelmingly Jewish. Sixty-five percent of the Communists in Warsaw were Jews. In the 1920s, the percentage was even higher, which again fueled anti-Semitism.

Since the German bishops shared the views of their Polish confreres, they got caught up in the same apocalyptic mood. The most famous episcopal opponent of Nazism, Clemens Graf von Galen, bishop of Muenster, wrote a pastoral letter defending Hitler’s incursion into the Soviet Union because it would rid the world of the “plague of Bolshevism.”

The Jewish inclination toward messianic politics explains the overrepresentation of Jews in revolutionary movements throughout the 20th century. Once Poland achieved statehood in the wake of the Versailles Treaty, the Jewish population in the Soviet Union dropped to around two percent of the population, which in turn dramatized the overrepresentation of Jews in the revolutionary parties in Russia. In this regard, the Bolsheviks, with 11 percent Jews, were the least Jewish of all the revolutionary parties, even though Jewish overrepresentation was five times as high as the Jewish population in Russia. The Social Revolutionary Party by comparison was 14 percent Jewish, and the Menshevik Party was 23 percent Jewish, with an overrepresentation ten times as high as the percentage of Jewish population in Russia.

If we turn to the leadership of the revolutionary movement, the

overrepresentation of Jews is even more striking. Of the 21 members of the Central Committee of the Communist Party in Russia in August 1917, six, which is to say 28.6 percent, were Jews. The percentage was even higher among the Mensheviks, where eight of the 17 members of the Central Committee, which is to say just about 50 percent, were Jews. Of the list of the seven leading members of the Bolshevik leadership which Culture Commissar Anatoli Lunatcharsky compiled, four of the seven top Bolsheviks—Trotsky, Sverdlov, Sinovijev, and Kamanev—were Jews. When the Austrian foreign minister, Ottokar Graf Czernin, wrote about the peace negotiations which took place at Brest-Litovsk in the beginning of 1918, he reported that the Soviets were “practically without exception Jews with crazy ideas.” Jews achieved this overrepresentation in the new Soviet regime because Russians tended to be “patriotic” and therefore not ruthless enough in attacking fellow Russians, but also because the Jews, again unlike the Russian “peasants and workers” who formed the backbone of the proletarian movement, were highly literate. By way of illustration, the author of the book *Rossija I Evrei, Russia and the Jews*, told the following joke: “If six commissars are sitting at a table, what’s under the table? The answer, the twelve knees of Israel.”

The percentage of Jews on the staff of the hated Cheka was even higher. As late as July 10, 1934, eight years after Stalin’s takeover of the party, 34 percent of the leadership of the Cheka was still Jewish, a figure 17 times higher than the Jewish population of the Soviet Union. By 1939, however, after the purge of Jews in the party, the percentage sank to 4 percent.

Because of the high percentage of Jews in the revolutionary movements in eastern Europe and Germany, Bolshevism was perceived as a Jewish movement, and because it was so perceived, the excesses which it committed created a huge anti-Semitic reaction. On April 20, 1920, Allen Dulles, later head of the CIA, wrote that “as a result of the leading role which Bavarian Jews played in communist groups, the tolerance of the pre-war era has changed and a new strongly anti-Semitic movement has come into being.” Von Bieberstein writes that “a minority of radical Jews, fighting for the dictatorship of the Proletariat, set loose an avalanche of

aggressive anti-Semitism." Fearing precisely this reaction the Frankfurt lodge of the B'nai B'rith sent instructions to Bavarian Jews to distance themselves from Kurt Eisner and his Bavarian Soviet Republic. In an article on anti-Semitism in Britain, which appeared in the *Jewish Journal of Sociology* in 1989, Geoffrey Alderman wrote that "anti-Semitism flourished in the '20s as a result of the fear of Bolshevism." In his 1996 book *Jews and the Russian Revolution*, Harvard Historian Richard Pipes claimed that one of the "most disastrous consequences" of the Russian Revolution was "the identification of Jews with Communism." Reinhard Maurach, a legal observer at the Nuremberg War Crimes Trials, emphasized what he called a "combination theory," according to which "the Jewish problem merged with the Bolshevik problem" to form the basic outline of Nazi doctrine.

Hitler rose to power in Germany because he convinced the overwhelming majority of the German people "that Jews and Bolsheviks were one and the same thing." National Socialism was a reaction to communism. To ignore this fact or to write as Daniel Jonah Goldhagen does that "anti-Semitism has nothing to do with Jewish behavior" is to render an entire era incomprehensible. Saul Friedlander, likewise, said that "hatred for communism played a greater role in the rise of Hitler than anti-Jewish attitudes."

Hitler was stymied at the beginning of his political career by both Jewish assimilation and German acceptance of that fact, and he could not have turned his followers against the Jews without the threat of Bolshevism in the background and the experience of the Bavarian Soviet Republic, which he referred to as "temporary Jewish rule," as proof. In *Mein Kampf*, Hitler wrote that "in 1918 it was still not possible to talk about programmatic anti-Semitism. I can still remember the difficulties one encountered as soon as the word Jew was mentioned. You were either looked at as if you were crazy or you encountered the stiffest resistance." In 1933 Hitler told Max Planck, "I have nothing against the Jews qua Jews. But the Jews are all communists, and these are my enemies, and it is against them that I am fighting." As evidence that anti-Communism trumped racism in Hitler's hierarchy of values, von Bieberstein quotes Hitler's saying, "*Lieber sind mir 100 Neger im Saal, als ein Jude.*" "Better a hundred Negroes in the room than

one Jew." In a diary entry for February 10, 1937, Hans Frank wrote, "I confess my belief in Germany . . . which is in truth God's tool for the extermination of evil. We are fighting in God's name against the Jews and their Bolshevism, God protect us." Hitler always maintained that the Jew was his enemy primarily because the Jew spread revolution. In a table talk dated June 7, 1944, he was still maintaining that "without Jews there would be no revolution." Nazi theoretician Alfred Rosenberg said much the same thing: "Bolshevism is in its essence the form of Jewish world revolution. . . . There is no such thing as Bolshevism without Jews."

A reaction was inevitable. "The greater the successes of the communist movement," Jonathan Frankel wrote in 1988, "the greater the anti-Communist hostility to the Jews became." Hilaire Belloc claimed that "the revolution in Russia was the historical starting point of a renewal of the animosity against the Jews in western Europe."

A Jewish film industry and a nation's culture

Before long, the same reaction reached America. Von Bieberstein claims that the first signs of anti-Semitic reaction in "puritanical America" manifested themselves as a protest against the nascent film industry in Hollywood, an industry which was seen as created and controlled by Jews. In his book *The International Jew*, Henry Ford complained about the Jewish takeover of the Broadway theater. However, the Jews, he continued, never had "to drive the Gentiles out of" the film industry, "because the Gentiles never had a chance to get in it." Ford claimed that "The motion picture influence of the United States, of the whole world, is exclusively under the control, moral and financial, of the Jewish manipulation of the public mind." The Jews were able to subvert the morals of Americans because

the stage and the cinema represent the principal cultural element of 90 percent of the people. What the average young person absorbs as to good form, proper deportment, refinement as contested with coarseness, correctness of speech or choice of words, customs and feelings of other nations, fashion of clothes, ideas of religion and law, are derived from what is seen at the cinema and theater. The masses' sole idea of home and

life of the rich is derived from the stage and the movies (p. 153).

Any business, Ford continued, which "frankly brutalizes taste and demoralizes morals should not be permitted to be a law unto itself." As a result of the twin threat of Jewish Bolshevism and Hollywood subversion of morals, many legislatures throughout the '20s were threatening government imposed censorship of the movies. It was the threat of a boycott in 1934 that prompted Harry Warner to warn MGM executive Harry Rapf, whose son toured the Soviet Union in the summer of 1934, "I don't want to talk to no g*d**** Communist. Don't forget you're a Jew. Jewish Communists are going to bring down the wrath of the world on the rest of the Jews."

The wrath of the world, it turns out, was more benign in America than in Germany, but the reaction took place there as well. In America, it took the form of a boycott of the Warner theaters in Philadelphia. Organized by Cardinal Dougherty, the city's Catholic bishop, the boycott was costing Warner \$100,000 a week in the depths of the Depression and causing him to weep "tears as big as horse turds" at corporate meetings. Warner and the rest of Hollywood's Jewish moguls finally agreed to the Production Code as their way out of financial ruin.

Ford admired the Catholic resistance to Jewish Hollywood, even before the imposition of the Code. Unlike Protestant clergymen, who were regularly ridiculed in Hollywood films,

The Catholic clergy very soon made themselves felt in opposition to this abuse of their priestly dignity, and as a result of their vigorous resentment the Jew climbed down. You now never see a priest made light of on the screen. But the Protestant clergyman is still the elongated, sniveling, bilious hypocrite of anti-Christian caricatures.

Ford felt that the movies were the rehearsal for revolution in America. The Jews were using the screen as part of their "traditional campaign of subversion." The movie screen also served "as a rehearsal stage for scenes of anti-social menace. There are no uprisings or revolutions except those that are planned and rehearsed. . . . Successful revolution must have a rehearsal. It can be done better in the motion pictures than anywhere else: this is the 'visual education' such as even the lowest brow can understand."

Before long it became clear that when the Jews came to America, they brought revolution with them. With a Jewish population which represented half the percentage of the Jewish population in Russia, America had a communist party in which over 50 percent of its members came from Jewish families. Many of these Jews changed their names when they came to America, where they continued their revolutionary activity, much to the consternation of people like Ford and Coughlin. Some of the Jewish revolutionaries were born in America and then traveled back to Russia. Israel Amter was born in the United States of America in 1881. In 1923 he traveled to Russia, where he became a member of the EKKI. He then changed his name to "John Ford" and returned to New York, where he led the communist party. In 1921, Josef Pogany, former commissar under Bela Kun in the Hungarian Soviet Republic, joined the Komintern, which in 1922 shipped him off to America, where he took the name "John Pepper" and became *de facto* head of the Communist Party in America. A Ukrainian Jew by the name of Jacob Golos, under the cover name of "Timmy" created a spy network that included the Vassar-educated spy Elizabeth Bentley, who achieved her 15 minutes of fame when she testified before the McCarthy committee hearings in the '50s.

Trotsky himself said that the Jews would play a decisive role in bringing the revolution to America. In an interview published in 1934 by the magazine *Class Struggle*, Trotsky claimed that "Jewish workers of foreign extraction will play a decisive role in bringing about the American proletarian revolution." Is it any wonder that Henry Ford was upset? *Anti-Bolshevist* magazine wrote that the reaction against Russian Bolshevism was so great that it was causing "a new wave of anti-Semitism" even in America. Even in America, which had had no revolution of the sort that had taken place in Russia, Germany and Hungary, Louis Marshall noticed that the term "Jewish Communism" was making the rounds.

Given what happened in Europe in reaction to Jewish Bolshevism, the big unanswered question dogging Roth's book is why the same thing didn't happen here. Or, more importantly, why he fantasizes that it did. In his NPR interview with Roth, Robert Siegel addresses the question of why it didn't happen here by asking Roth if it were "a lucky break or

was the American experience essentially different." Roth answered by saying that it was both, which is another way of saying that he doesn't know the answer. He's less ambiguous in his book, where he attributes the lack of pogroms to "guarantees embedded in the US Constitution," which "combined with long-standing American democratic traditions, made it impossible for a final solution to the Jewish problem to be executed in America as rapidly or efficiently as on a continent where there was a thousand-year history of anti-Semitism deeply rooted in the common people and where Nazi rule was absolute."

So we're back to the standard explanation once again. Which is to say, it didn't happen here because Christianity, the real root of anti-Semitism, wasn't as strong here as in Europe. Of course, there is all sorts of evidence, especially in Roth's book, that contradicts this explanation. The whole threat of anti-Semitism in *Plot* is based on the presence of the Catholic Church in Newark and elsewhere, a presence which causes severely ambivalent feelings in young Philip. At one point he is filled with loathing for the Catholic Church; at another he wants to run away to the Catholic orphanage run by German nuns. Roth's "nightmarish vision of America's anti-Semitic fury roaring eastward through the pipeline of [Route] 22" is based on the premise that America's anti-Semites are all God-fearing Christians, or that all God-fearing Christians are anti-Semites. That, of course, means that it should have happened here, especially if, as many indicate, Christianity is stronger here than in sensual secular Europe.

In his review of *Plot* in *The New York Times*, Frank Rich tries to explain Roth's fears by connecting them to the Bush administration in the wake of 9/11, even though Roth advised against reading the novel as a "roman a clef of current times," in the same paper. Rich sees in Lindbergh, "a president [who] can use fear . . . to impose a dangerous *idée fixe*" on America, an obvious reference to George W. Bush. When Rich reads *Plot*, what strikes him is "the sinking sense that the 'perpetual fear' he describes is in some ways a cousin to the fear we live in now. Surely 'perpetual fear' defines our post 9/11 world—and the ruthless election-year politics of autumn 2004." Rich then links the fear to American foreign policy. Even though Bush's policy of preemptive war" is "FDR incarnate" and "the very antithesis, of

Lindbergh's isolationism," the final results of that venture are not in yet:

In truth we've only just begun to be tested. We are still in the very early stages of two wars whose ends are nowhere in sight. The war in Iraq has already been pinned on Jewish Neoconservatives by Senator Fritz Hollings of South Carolina, a Kerry-supporting Democrat, as well as by right-wingers like the unrepentant Pat Buchanan, as if the non-Jewish president and vice president were not among its architects.

So if the war in Iraq goes bad (or worse) then, the Jewish Neoconservatives will be held accountable, and the pogroms will break out in Kentucky? Once again, politics becomes a pretext for paranoid fantasy. What links Rich and Roth is a common frame of mind, not an objective reading of American foreign policy.

There is much in Roth's book, on the other hand, that doesn't fit in with Rich's analysis. Roth himself disputes the claim that it's about 9/11, claiming that he began it in January of 2001. Roth also claimed in an interview with John Freeman in the *Times-Picayune* that he "was very much trying to deal with these figures who were out of my childhood, some of whom were quite frightening to me as a child, like Father Coughlin." Roth, Freeman continues, "remembers Coughlin's Sunday night radio addresses—which often included attacks on prominent Jewish figures—as vividly as he remembers hearing Hitler's voice on the radio."

But why should Roth, who sits atop the literary world, fear a Catholic priest who has been universally demonized *for over 60 years now*? Ultimately Roth's fears have no objective basis—something that should not be surprising in a novel that is based on an event that didn't happen. The basis of his fears is his hatred of Christianity. From a theological point of view, this shouldn't be surprising, because "perfect love drives out fear." If love drives out fear and if "hate is a Jewish virtue," as we read in *First Things* (cf. my piece "Mock Messiah: Jewish Humor and Cultural Subversion," *Culture Wars*, January 2004), then it is not surprising that Jews should be consumed by fear. In Greek, hate and fear are, after all, the same word, *phobos*. You fear what you hate; you hate what you fear. Christ is the only one who has shown us the way out of that vicious circle. But, according to Roth, Christ is

precisely the problem. In giving one more expression of his fear in *Plot*, Roth fantasizes Irish Catholics showing up in Newark, "seeking vengeance against the Christ-killers of the Jewish Third Ward." All of the post-Vatican II assurances from liberal clerics have left Roth unconvinced. He still thinks that Jews are Christ-killers. At certain moments he exults in the fact; at other moments it leaves him obviously uneasy.

Christ is the issue

After following an suspecting goy home—a game that young Philip plays with his young friend Earl—they peer into the goy's front window and see a Christmas tree in his living room, and then Earl whispered, "See the top? At the very top of the tree—see that? it's Jesus." The vision Jesus becomes an epiphany of sorts for little Philip:

This then was the culmination of our quest—Jesus Christ, who by their reasoning was everything and who by my reasoning had f***ed everything up because if it weren't for Christ there wouldn't be Christians, and if it weren't for Christians there wouldn't be anti-Semitism, and if it weren't for anti-Semitism there wouldn't be Hitler, and if it weren't for Hitler, Lindbergh would never be president, and if Lindbergh weren't president. . . . [his ellipsis].

When the goy invites the two boys in for a cup of hot chocolate, Earl shouts, "Beat it, Phil—it's a fairy!" and both boys run away.

Young Philip is both attracted and repulsed by Christ, who is both weak and strong at the same time, in a way that Roth cannot understand. On the one hand, he wants to run away to either the German Catholic orphanage in Newark or Father Flanagan's Boys Town. On the other hand, he fears "the orphans, the priests, the nuns and the parochial school whip," although it seems unlikely that Catholic whips would be used on Jewish boys. Like other Jewish children, little Philip "would generally cross the street on the rare occasions we saw them swishing our way in their witchy attire." Like the sexually deviant Roth of *Portnoy's Complaint*, the young Philip "couldn't manage to be anywhere near a nun, let alone a pair of them, without a mind awash in my none-too-pure Jewish thoughts," even though the nuns have treated him with kindness: "the taller of the nuns smiled down" at Philip when she meets him on the bus, "and

with a vague sadness in her quiet voice—perhaps because the Messiah had come and gone without my knowing it—commented to her companion, 'What a well-scrubbed cute little boy.'"

Is Roth afraid that this nun is going to lead a pogrom through Newark? Well, yes, in a way he is, but the idea is connected to his "none-too-pure Jewish thoughts," something that he develops later on when he discusses the lynching of Leo Frank in Georgia, Frank was accused of molesting 13-year-old Mary Phagan, an employee in his factory. According to Roth, "Hanging 'the sodomite'" Frank from a tree in Marietta, Georgia, Mary Phagan's hometown, was "a public warning to other 'Jewish libertines' to stay the hell out of the South and away from their women." Since Roth described the behavior and thinking of the "Jewish libertines" so well in *Portnoy's Complaint*, a jury would have no trouble convicting them even if they weren't lynched.

Fear, in other words, may be created by hatred, but it is compounded by guilt. According to Roth's own account, the Jews have behaved abominably in America, after America welcomed them from the pogroms of Russia. Roth at one point tells us that as a child, he had already "begun to think of myself as a little criminal because I was a Jew." Roth makes statements like this to elicit sympathy, but even in doing this he points us again to guilt. Judging from his memoir-like novels there is enough personal guilt to warrant any number of powerful feelings, but since this is an essentially ethnic book, we're talking about ethnic guilt as well. To begin with, Roth feels guilt about the Jewish invasion of America. America, as Rabbi Lapin never tires of saying, treated the Jews well, and Jews like Philip Roth repaid America by promoting cultural subversion. Portnoy is a Jew whose main happiness consists in debunking the beliefs of the *goyim* while at the same time defiling their women, something he did while on a congressional committee in Washington: "Yes," he tells his analyst,

I was one happy yiddel down there in Washington, a little Stern gang of my own, busily exploding Charlie's honor and integrity, while simultaneously becoming lover to that aristocratic Yankee beauty whose forbears arrived on these shores in the seventeenth

century. Phenomenon known as "hating your Goy and Eating One Too."

When Philip's father drives from Newark to Kentucky and back again to rescue Sheldon Wishnow, Roth takes the opportunity to turn the trip into a symbol of Jewish migration to America. "An analogy could be made," Roth tells us, describing the drive to Kentucky,

to the uninvited white settlers who first poured through the Appalachian barrier into the favorite hunting grounds of the Delaware and Algonquin tribes, except that instead of alien, strange looking whites affronting the local inhabitants with their rapaciousness, these were alien, strange-looking Jews provocative merely by their presence. This time around, though, those violently defending their lands from usurpation and their way of life from destruction weren't Indians led by the great Tecumseh, but upright American Christians unleashed by the acting president of the United States.

No country on the face of the earth, not even Poland, was as welcoming of the Jews as America. Now the grandchildren of the Jews who escaped the pogroms which followed the assassination of the Czar in 1881 are fantasizing about pogroms once again, and the rest of us are forced to wonder why. Roth has done us all a service in this regard by giving us insight into the troubled psyche that produces these fantasies. It is ultimately Roth's hatred of the *goyim*, not any historical precedent, which allows him to fantasize the pogrom as coming from places like Kentucky and Detroit and Newark's Catholic ethnic neighborhoods:

in Newark, there was a heavily Jewish neighborhood abutting large communities of working-class Irish, Italians, Germans, and Slavs that were already home to a goodly number of bigots. The assumption was that these people wouldn't require much encouragement to be molded into a mindless destructive mob by the pro-Nazi conspiracy that had successfully plotted the riot in Detroit.

"The assumption?" Whose assumption, we are forced to ask, other than Roth's? Roth fails to see that if there was anti-Semitism in those communities, it grew out of the excesses of Jewish Bolshevism, the news of which got transported from places like Budapest, Warsaw, and Munich to places like Newark, Hamtramck and South Bend. The ethnic

communities communicated regularly with their European counterparts, something that caused Louis Wirth considerable concern. Catholics were resolutely anti-Communist. Jews were just as resolutely pro-Communist. Yet in spite of the animosity there were no pogroms in America. Roth fails to see that "it didn't happen here" because the communists never came to power in America. If they had, there might have been a bloody reaction here, just as Lindbergh predicted. In the final analysis, Roth's fear may be a function of his cultural power. If the Jews of eastern Europe were held responsible for the excesses of Bolshevism, is someone going to be held accountable for acts of cultural terrorism like *Portnoy's Complaint* and *The Plot against America*? Are the Neoconservatives going to be held accountable for the debacle in Iraq?

Roth's novel falls apart at the end because of the incoherence of his rage and his ambivalence toward those he hates. What could have been plotted as a thriller switching back and forth between the individuals caught up in events, turns out to be turgid and anticlimactic. Roth, as if frightened by his own fantasies, announces that Roosevelt is back in the White House and that, therefore, everything is okay in a weird sort of flash-forward that ruins the plot, which then spins along in the following manner: Walter Winchell is assassinated "for speaking his mind in the state of Kentucky . . . by the Nazis of America"; Mrs. Wishnow, Philip's neighbor, who had been shipped to Kentucky to get Americanized, is murdered by a raging Nazi mob and left in "a drainage ditch alongside a potato field in the flat country just south of Louisville." Lindbergh flies to Louisville to calm the mob, but on the way back home his airplane mysteriously disappears, making Burton Wheeler president "now to inflict on us the laws we knew to have been imposed by the Nazis on the Jewish children in Germany," even though "Hitler had already settled on [Henry Ford] as Lindbergh's successor." Roth's father and brother have to drive to Kentucky, at much personal peril, given the number of anti-Semites lurking just west of the Hudson River, to rescue Mrs. Wishnow's son. And, best of all, Rabbi Bengelsdorf, the quisling German Jew who speaks with a Southern accent (to give some indication of the depth of his villainy, I suppose) "is taken into custody by the FBI under suspicion of being among the

ringleaders of the Jewish conspiratorial plot against America."

Terrible Guilt

Again, we're back in the Jewish version of *Through the Looking Glass*. If Roth's point is that Jews who collaborate with revolutionary regimes do so at their own peril, *it is a point worth making*. But the person most notorious for doing this sort of thing during the 1930s was not Henry Ford, or Charles Lindbergh, or Charles Coughlin, it was Roosevelt's anti-Semitic hero Josef Stalin, who purged the Jews one by one at the show trials of 1937. It was Stalin who roared with laughter when Marcel Pauker, secretary for the Rumanian Central Committee, gave his imitation of Sinoviev's Jewish accent crying out "Hear, O Israel, your God is one" just before he was executed by Stalin's henchmen. If Roth had read Manfred Georg's essay "The Jewish Revolutionary," which appeared in the *Weltbuehne* in 1930, he would have known that "all revolutions devour their Jews." The "revolutionary Jew" is carried high up on the revolutionary wheel, remains "for a long time on top," but when he begins to sink the terror begins." Von Bieberstein quotes Simon Dubnow, who wrote in his

memoirs about "the terrible guilt" that "weighs down on Jews because of their participation in Bolshevism."

So maybe that explains Roth's fear. The fear found expression in 2004 when the State Department established an office to track anti-Semitism throughout the world, at the very pinnacle of Jewish cultural influence. Fear is always a by-product of the Revolution. Mary Wollstonecraft noticed it in Paris, when "Citizen Capet" was dragged off to be executed; Christopher Isherwood noticed the same thing in Berlin. The Revolution invariably devours its Jews. Hence, Roth's fear. Frank Rich noticed it in America in the wake of 9/11. The revolutionary Jews brought the revolutionary wheel in motion. The fact that many of them were crushed under the same wheel should not blind us to the responsibility they bear. That guilt will continue to have unfortunate psychological *sequelae*, most notably fear and guilt, as expressed in things like the novels of Philip Roth, until repentance and conversion take it away.

* <https://www.unz.com/ejones/hbos-the-plot-against-america/>

The Gates Millepus: A Thousand Tentacles of Money Entwine the Nation

April 30, 2020/[4 Comments](#)/in [Featured Articles](#) /by [George Mackenzie](#)

Learning how Bill Gates and a bunch of patent attorneys and mad scientists through the Institute for Disease Modeling (Mongering) are [advising Oregon's Governor](#) Kate Brown in her continuing lockdown apocalypse on the economy and people of the state, I wondered what other states were receiving similar advice from IDM.

I sent IDM an email inquiry and received this reply: "Washington, NYC, White House Council of Economic Advisors, 3-4 other states."

Washington State

It should be expected that Washington State would be a recipient of IDM's philanthropy, since its offices are located in Bellvue WA. Just as in Oregon, IDM provided a study paper to Washington's Governor on April 10 titled "[Physical distancing is working and still needed to prevent COVID-19 resurgence in King, Snohomish, and Pierce counties](#)." with an addendum of April 16. Authors Niket Thakkar, Roy Burstein, Daniel Klein, Jen Schripsema, and Mike Famulare are all with IDM.

The Authors

See the previous essay "[Oregon Governor Advised by Bill Gates and Patent Lawyers](#)" for Klein's links to Gates.

[Niket Thakkar](#) seems only to have indirect ties to Gates. Aside from receiving a PhD from University of Washington, which gets [huge grants](#) from Gates, he also won a National Science Foundation Graduate Research Fellowship. It was over ten years ago that Gates [partnered with NSF](#) in a joint \$48 million grant, but it funded a five year competitive awards program for technologies to improve ag production in developing countries.

[Roy Burstein](#) is another U of WA PhD graduate, who worked previously at the Institute for Health Metrics and Evaluation, a disease modeling firm similar to IDM which received a gargantuan grant from Gates in 2017, as will be explained below. Prior to working at IDM, Burstein conducted "primary data collection... for the Global Burden of Disease (GBD) project." "GBD work was [initiated](#) at the World Health Organization." to which we know Gates is now the largest donor in the world. "With funding from the Bill & Melinda Gates Foundation, IHME began to serve as the coordinating center for the international network of GBD contributors to produce comprehensive GBD updates. ... GBD

estimates have been produced to provide policymakers, donors, and other decision-makers with the most timely and useful picture of population health." It is certainly useful to Gates and the medical industry in selling vaccines and other med tech world-wide.

[Jen Schripsema](#) is a Senior Technical Writer and "has written and edited content for Windows Embedded." Here's an author who formerly worked with Microsoft, like the top founders and advisors at Intellectual Ventures.

[Mike Famulare](#) is still another PhD grad from U of WA. He works in the Global Polio Eradication Initiative for IDM. It was noted in the previous essay that GPEI received huge funding from Gates's Foundation and other organizations Gates funds. Not to single out Famulare, but do he and his colleagues ever factor in [polio vaccine-caused damage and death](#) to their models, or for all vaccines, or iatrogenic effects generally? Because Gates's polio vaccine program paralyzed almost half a million children in India alone, and is Spreading polio, not eliminating it.

Washington Precariousness Must Endure

What implications does the IDM study have for the state of Washington? First of all, just as in Oregon, IDM affirms that the "social distancing measures are working: Our collective efforts to limit physical interaction across society have stabilized the rate of spread of COVID-19, but the situation remains precarious with the effective reproductive number near and possibly varying above and below one." The recommendations for Washington are not surprisingly exactly the same as Oregon: "Continued adherence to physical distancing policies remains necessary to further reduce transmission; otherwise, rebound transmission is likely to occur." IDM provides similar graphs showing alarming spikes and upward swooping curves in their projection models to incite the appropriate fear that justifies their recommendations.

As in Oregon, Washington's Governor Jay Inslee is buying it. He even [denounced the gathering of protestors](#) in the state Capital recently. The lockdown apocalypse will continue in Washington as in Oregon, to the devastation of both economies and peoples. But the IDM will not be tracking and graphing the increasing numbers of bankrupt small businesses, laid off employees, desperately impoverished people, increasing mental health epidemics, drug abuse, suicides, domestic violence, cancelled medical treatments and fear and despair. They are not in the model.

I lost the tangled trail of IDM and did not examine all fifty states for its influence. IDM stopped responding to my emails with this reply from COVID@idmod: "We are an independently supported institute, and neither solicit nor accept

contracts or other outside financial support. We freely share our analyses to those partners that we solely determine we can assist." We know where you get your money, and thanks for the free help.

New York City & IHME

I could not discover that New York City Mayor De Blasio or [NYC Health Department](#) are using IDM data and recommendations. No problem, Gates has this covered. The other disease modeling (mongering) center he funds is on the job. The Institute for Health Metrics and Evaluations (see below) is certainly being used by NYC [Mayor De Blasio](#) and the [Health Department](#) to decide when and how to let the city breathe again. Market Watch's [City Watch article](#) lays it all out, and as you can imagine, IHME has the exact same requirements based on the exact same fears for NYC as the IDM. Like IDM, Gates's IHME also advises other states with its benevolent philanthropy, and even the Federal Government, as we will see. June at the earliest is IHME's best case scenario to start loosening NYC's lockdown apocalypse, though that should be long enough to destroy the targeted number of businesses and lives. Longer would be better. I mean worse.

National & IHME

Director of the White House Council of Economic Advisors (CEA) Larry Kudlow (J) [said on CNBC](#) (1:00) that "The data itself... and all of the health guidelines and the roadmaps for Governors and Mayors are based on the data." Who is supplying this data? IDM told me it's them, but I find no evidence. I do see that IHME advised the CEA on its:

[Dynamic Ventilator Reserve](#) to ensure that patients everywhere can continue accessing ventilators. The Dynamic Ventilator Reserve will deploy ventilators from areas throughout the country with ample excess supply to places that may need a bigger buffer to avoid local shortages.

The Great Ventilator Swap

State Governors and the White House are virtue signaling to show that "We're all in this together" by shipping ventilators around the states and beyond. California assessed it might be short of ventilator supply early on, and requested more. When 170 arrived from the National Ventilator Stockpile sent by President Trump, CA Governor Gavin Newsome claimed some were [broken](#), and had to be repaired. In Illinois, Governor Pritzker (J) claimed he was "[competing](#)" with other states, the Federal government and other countries to purchase expensive ventilators. In New York State, Governor Cuomo also complained that competition is driving up ventilator prices, since "[all 50 states, plus the federal government, are trying to acquire ventilators](#)." The President quickly responded to Pritzker and [sent 300 ventilators](#) to Illinois, but has been [dismissive of Cuomo](#) and New York, refusing ventilators. That's when Oregon and Washington

came to the rescue of New York, since mean old Trump would not. [Oregon Governor Kate Brown](#) sent ventilators to New York, and Washington Governor Inslee [returned over 400 ventilators](#) to the National Stockpile so they could go to New York. [California](#), perhaps having repaired some of the broken ones, returned some to the National Stockpile [to help New York](#). California's ventilators in the National Stockpile were sent to [Nevada, Maryland, Delaware, the District of Columbia, the Northern Mariana Islands and Guam](#). Colorado ordered 500 ventilators, but they were [seized by FEMA](#) instead. Trump, artist of the deal, negotiated with FEMA and eked out 100 to Colorado. Cuomo had to finally admit New York had thousands of [unused ventilators in storage](#). Governor Cuomo went on to send ventilators to [Michigan and Maryland](#). Outcry arose when President Trump suggested [sending ventilators to Europe](#). He'd already [sent ventilators to China](#), with minimal outcry. Turns out [Chinese businessmen](#) sent ventilators to New York.

This I call the Great Ventilator Swap, and it has one big problem: ventilators are not needed for the main symptom of concern, oxygen deprivation. The symptom is essential hypoxia, insufficient oxygen exchange, for which supplemental oxygen supply is needed—not ventilators. In fact ventilators, which are used to assist lung function—not a symptom in these cases—are associated with lung damage and even death. Most patients placed on ventilators [die](#). Senator Jensen from Minnesota who is also an MD has said that [hospitals get compensation three times higher](#) from Medicare when they use ventilators, from around \$13,000 per COVID-19 patient intake, to over \$39,000 when they are put on ventilators.

But never let a good fake crisis fail to sell a good fake cure. This is all a sales opportunity of course. "[Companies](#) that include Medtronic, Drager and Philips currently make ventilators, as do overseas competitors including in China, while efforts like the venture between General Motors and Ventec Life Systems are working to produce more ventilators to fill the need. A new startup called BreathDirect has designed a new slimmed-down ventilator." Gates has given grants to [Medtronics](#) and [Phillips](#) in the past, and through his investment in Berkshire Hathaway holding company (see below) has investments in Phillips and GM.

Institute for Health Metrics and Evaluations

Gates has the national level advisory position covered as well. The models that predict medical system overload which the US government's Presidential Coronavirus Task Force is using come from the Institute for Health Metrics and Evaluation, based at the University of Washington. IHME is [proud to state](#): "You may have heard during a recent White House press briefing about 'the Chris Murray Model,' a new COVID-19

forecasting model created by Dr. Christopher Murray and researchers in Washington state that predicts the state-by-state impact of the coronavirus pandemic on health systems in the United States. That model is our model." And a [dire model](#) it is, showing alarming spikes in the near future for hospitalizations, need for ventilators, and deaths, overwhelming state capacities to meet (potentially) exploding needs. Proud of its mention in the national spotlight, IHME says: "Dr. Deborah Birx, the White House Coronavirus Response Coordinator, was referring to the Institute for Health Metrics and Evaluation's model when she spoke with 'Meet The Press' host Chuck Todd in a March 29, 2020, conversation about steps the US government is taking to support COVID-19 'hot spots' across the country."

As you might guess for almost any such research center predicting disease disasters, especially in the Pacific Northwest, it will be produced by Gates' minions. I'll let the Director of IHME and now national celebrity Christopher Murray express it. It comes in the very first sentence of his [Director's Statement](#): "The announcement of the 10-year, \$279-million investment in IHME by the Bill & Melinda Gates Foundation this year (2017) provides a moment in time to reflect and to look ahead." Yes, let's take a moment to reflect on how much \$279 million of Gates money can influence national policy and promote false panic about overwhelmed hospitals.

Looking under the [History tab](#), we find the IHME launched in 2007. Who funded the start up? "The Institute for Health Metrics and Evaluation (IHME) launches with the goal of providing an impartial, evidence-based picture of global health trends to inform the work of policymakers, researchers, and funders. Main supporters are the Bill & Melinda Gates Foundation and the state of Washington." No further mention is made of Gates in the timeline until "October 2016: The University of Washington's Population Health Initiative receives a \$210 million gift from the Bill & Melinda Gates Foundation to fund construction of a new building to house several UW units working in population health, including IHME." Just a few months later we see the \$279 million to fund the Institute's work for the next decade, including the advice they are distributing today directly to the President's Coronavirus Response Task Force on this devastating disease scare.

Of note among the distinguished [Founding Board Members](#) of IHME, we find the current Director of the World Health Organization, [Tedros Adhanom Ghebreyesus](#), Minister of Health, Ethiopia (2005–2012). Like China, Ethiopia is a Communist country, and Tedros was a high-ranking member of that country's Politburo totalitarian dictatorship. Prior to his Ministerial position he was a member of a group US intelligence identified as terrorists, and oversaw slaughters and attempted genocide of

tribal rivals. As Health Minister Tedros was known to have [suppressed knowledge of cholera outbreaks](#), endangering lives. Bill Gates was instrumental in [installing Tedros](#) as WHO Director. **He... developed a [close relation](#) with the Bill and Melinda Gates Foundation. As (Ethiopian) health minister, Tedros would also chair the Global Fund to Fight AIDS, Tuberculosis and Malaria that was co-founded by the Gates Foundation. ...Today the largest donors to the WHO are the Gates Foundation and its associated GAVI Alliance for vaccination. With backers like Gates... it was no surprise that Tedros went on, after a stint as Ethiopian Foreign Minister, to win the post of WHO Director-General.**

The [President of the US has suspended donations](#) while conducting an investigation into Tedros and WHO, making Gates now the top donor. [Gates objected](#), disease-mongering as usual.

Other powerful people among the Founders of IHME are Gro Harlem Brundtland, former Prime Minister of Norway; Lincoln C. Chen, President, China Medical Board, USA; Harvey Fineberg, President, Institute of Medicine, USA; Julio Frenk, Board chair, Dean, Harvard School of Public Health; and Jane Halton, Secretary, Australian Department of Finance, among others.

Gates is a huge donor to the [Harvard School of Public Health](#), making multiple whopping multi-million dollar grants in 2019 alone. Fineberg was [Dean of the School](#) for thirteen years, and Gates's grants go back to [2010](#). Fineberg, like so much of this medical network, is focused on "medical technology, evaluation of vaccines, and dissemination of medical innovations". Gates has also made [grants](#) to the Institute of Medicine in the past, where Fineberg is now President.

Another prior Dean of Harvard School of Public Health and founder of IHME is Julio Frenk (J). Among many positions and accolades, including at "World Health Organization as executive director in charge of Evidence and Information for Policy" and Minister of Health of Mexico, "He also served as a senior fellow in the global health program of the Bill & Melinda Gates Foundation..."

IHME co-founder [Jane Halton](#) was the Secretary of the Australian Department of Finance and formerly its Secretary of Health. "Ms. Halton is the Chair of the Board of CEPI..." This stands for the Coalition for Epidemic Preparedness Innovations, to which Gates gave an [enormous grant](#) of \$100 million in 2017. CEPI is all about vaccines and nothing else. It's main slogan is "New Vaccines For A Safer World". You can bet Gates is deeply involved. Under Investors and Partners, we read "CEPI was founded in Davos by the governments of Norway and India, the Bill & Melinda Gates Foundation, the Wellcome Trust, and the World Economic Forum." "CEPI has secured financial investment from the Governments of Australia, Belgium, Canada,

Denmark, Ethiopia, Finland, Germany, Japan, the Netherlands, Norway, the UK and Switzerland, as well as the Bill & Melinda Gates Foundation..." Distinguished company.

The last co-founder of IHME we will look at is [David Roux](#). He is the chairman of [Jackson Laboratory](#), to which Gates gave over [\\$3.5 million](#) in 2011, to understand the impacts of pneumonia vaccines in Africa and SE Asia. And what were these impacts? I could not find results for the original study, but other studies show the [devastation](#) pneumonia conjugate vaccines (PCV) cause to child and adult health. A top researcher at pharmaceutical giant Genentech and chancellor of the University of San Francisco gave the [keynote speech](#) at a Jackson Laboratory Discovery Day event, then went on to become the CEO of the Bill & Melinda Gates Foundation in 2014.

Other States?

Having established the powerful influence of IDM and IHME, both Gates-funded institutes providing 'assistance' to state Governors and the Federal Government in prolonging the lockdown apocalypse, I chose some sample states partly randomly, partly based on rumors, to see if any of Gates's thousand tentacles were entwined.

Ohio

Ohio State University is providing the [data and recommendations](#) upon which Ohio's Governor Gretchen Witham is continuing the lethal lockdowns. It uses different graphics to frighten the public than IDM uses in Oregon and Washington, but the effect is the same: alarmism at spiking infection rates if social distancing measures are relaxed.

The Director of the Bill & Melinda Gates foundation gave the [Commencement Address](#) at Ohio State in 2018. Also,

The [Ohio Global One Health Initiative](#) team met with the Bill & Melinda Gates Foundation core team members ... [who] ...expressed great interest to work with the Global One Health Initiative to establish an integrated system to support interventions and also assist in the alignment of programs with the Ethiopian government's priorities and building capacity for development.

The Gates Foundation urged Ohio State to become more involved in Ethiopia:

As the Ohio State Global One Health Initiative East Africa Regional Office takes its roots in Addis Ababa, Ethiopia, the Foundation team highly commended that Ohio State will need to play a convening role in bringing together stakeholders of the One Health Initiative in the region to create more collaborative engagement, use effective and efficient mechanisms and bring about sustainable outcomes at the grass root level.

We have already seen Gates's mentorship of Communist tyrant Tedros in Ethiopia and rise to WHO Director. It looks like the Gates Foundation Millepus (thousand-armed octopus) tentacles of money have also deeply entangled Ethiopia with

Ohio State—the same institution that is advising the Governor.

North Carolina

North Carolina is also a suspect for Gates money and influence. Governor Roy Cooper uses the exact same language as other Governors we have examined, in his '[Path Forward](#)' statement.

"We want to get back to work while at the same time preventing a spike that will overwhelm our hospitals with COVID-19 cases." Expert modeling has shown it would be dangerous to lift the restrictions all at once because it would increase the chances that hospitals become overwhelmed and unable to care for severely ill patients. Cooper emphasized that changes in restrictions must protect public health, especially those who are most vulnerable to severe illness.

Cooper uses very similar language when describing what's needed to restore life and sanity: "In order to ease restrictions, the state needs to make more progress in three areas: testing, tracing and trends."

The following statement from Cooper has startling similarity to a now [notorious statement](#) Gates himself recently made: "This virus is going to be with us until there is a vaccine, which may be a year or more away. ... That means that as we ease restrictions, we are going to enter a new normal." Compare to Gates: "To the world at large, normalcy only returns when we've largely vaccinated [Gates snickers] the entire global population [!]." Gates gave an eighteen-month timeline.

Where does Cooper's "expert modeling" come from? The North Carolina Department of Health and Human Services (NCDHHS) [is working](#) with: "The models, constructed by experts from University of North Carolina at Chapel Hill, Duke University, RTI International, and others.."

UNC

The UNC [Gillings School of Global Public Health](#) received over [\\$1 million](#) from the Gates Foundation from 2015–2018. [Margaret Bentley](#) PhD works there, and is also Associate Director of the Institute of Global Health and Infectious Diseases, and Fellow at the Carolina Population Center. Dr. Bentley "is Principal Investigator of a Bill and Melinda Gates Foundation grant for analyses of nutrition data from the Breastfeeding, Antiretroviral and Nutrition (BAN) study." The Carolina Population Center received a [grant from the Gates Foundation](#) in 2017 of \$4 million, to study "contraceptive method choice for youth aged 15–24" in "10 countries in sub-Saharan Africa and South Asia." This is a favorite stomping ground for Gates, and contraception and population control is a fundamentalist pursuit of his. Bentley's colleague at IGHID [Jeff Stringer](#) "holds active grants from... Bill and Melinda Gates Foundation..."

Duke

The Gates Foundation gave well over [\\$12 million](#) to Duke University just last year alone. This money

went to a few endeavors, including vaccine development and studying the funding mechanisms for clinical trials of new medical products—for-profit ventures. Duke is conducting a special research project during this crisis, the [COVID-19 Pandemic Response Network](#), looking to enroll 200,000 participants. If you "would like to track your symptoms twice a day for four weeks" you can sign up [here](#). This must be the collaboration Governor Cooper references, "to assess changes in COVID-19 prevalence." The parent organization sponsoring the study is National Institute of Health, to which Gates donated over [\\$30 million](#) last year alone.

RTI

RTI International presumably stands for Research Triangle Institute, since it is located in Research Triangle Park, North Carolina. The Gates Foundation grant tracker returns no hits, but searching on the RTI website shows the [first eight hits](#) are media reports or brochures directly referencing the funding of the Gates Foundation to RTI (though none more recent than 2016). Next are 'experts' who either work on projects funded by the Gates Foundation, or were former employees of Gates. From there, the relevance of the search terms falls off.

RTI describes itself as "an independent, nonprofit research institute dedicated to improving the human condition. Our vision is to address the world's most critical problems with science-based solutions in pursuit of a better future. ." Its funding sources are not readily found, but its revenue was approaching [\\$1 Billion](#) in 2018. RTI does have two for-profit business operations, including [RTI Health Solutions](#), which offers many services assessing data for pharmaceutical and health companies, including [vaccines](#).

RTI's scope of operations is vast, and like Gates its tentacles encompass health, energy, education, agriculture, social justice and more. I could not review all of the website's many sub-pages, but sampling under Emerging Issues, I was curious to see what RTI is doing with [Drone Research and Application](#). "We have worked with law enforcement and other first responder agencies to use drones in crime scene investigation, crowd control, intelligence collection..." Remember, RTI is "seeking ways to use (drones)...that improve the human condition"—and spot violators of social distancing?

Of course RTI is fully engaged in [COVID-19 research](#), and like IDM and IHME is also in the computer modeling game. It worked with the North Carolina Department of Public Health as well as the CDC to develop a [model](#) for identifying and tracking health care workers that will now be adapted to track everyone for COVID-19. It uses "geospatially explicit... information about patient movement." As part of its modeling possibilities, RTI was opportunistic in monitoring people's [Twitter activity](#) to track their locations and movements in and out

of Wuhan China, and “reviewed the (sample) group’s activities on [Twitter for a 30-day period](#).” RTI will no doubt do more of this social media spying to ID and track us as the epidemic goes on. RTI is studying “the use of [wearable sensors](#) for... public health interventions.” and leads a project for DARPA to use wearable mobile sensors to “detect respiratory pandemics”. Our future lockdowns are assured.

Of special note, leading the RTI modeling team is [Sarah Rhea](#). Among her many accomplishments in her career, “Before joining RTI, Dr. Rhea was an Epidemic Intelligence Service (EIS) Officer...” EIS has come to attention recently in the reporting of a [long-time analyst](#) of phony disease scares, who calls EIS agents “virus hunters”. They identify viruses as the cause of disease clusters and health issues, no matter what other environmental factors are contributing. Covering up the damage done to populations by corporations and governments is one specialty of US intelligence agencies, and EIS specializes in naming boogey-viruses. I’m sure Sarah Rhea was a good agent.

An entire book devoted to the virus pretext scam, [Virus Mania, How the Medical Industry Continually Invents Epidemics, Making Billion Dollar Profits at Our Expense](#), still available on Amazon for now, is gaining renewed interest. Dr. Kaufman presents a [succinct explanation](#) of the viral fraud, and the new-old theory that viruses are in fact exosomes.

The Gates Millepus

Following the Gates Foundation’s grant and funding paths is like tracking the arms of a spastic octopus. But this is a Millepus, because in the last two years the Foundation has made over [2000 different grants](#) to a huge range of organizations and businesses, in a vast scope of areas, from education to global development to of course vaccine and other medical tech, to universities, local food banks, the World Health Organization... This is just for 2020 and 2019, and we are not even a third of the way through 2020. Just scanning through this year so far, I see grants anywhere from \$5000 to \$22 Million (the largest I saw, to WHO). Median amount seems to be around \$500,000, though this is a wild guess. The information is too voluminous to crunch. Perhaps one of Gates’s AI programs could accomplish it.

These totals are for grants only, and “do not include direct charitable contracts or Program Related Investments.” This last is a link, but “[this site can’t be reached](#).” Oh well, I am already overwhelmed with the information. How much all these grants total per year must be staggering, perhaps in the billions, Last year, 1918 different grants were issued.

Of note, Warren Buffet is a [Trustee](#) and pledged over \$30 billion to the Foundation in 2006, in the form of stock from Buffet’s Berkshire Hathaway. This giant holding company has among its [Operating Subsidiaries](#) energy companies, pipelines,

military defense contractors, insurance companies, media outlets, clothing manufacturers, diamonds and more. When we look at Buffet’s Notable Minority Holdings we see the pharmaceutical companies including Johnson & Johnson, big banks including Goldman Sachs (how much is that helping life in the developing world?), oil companies, more media, Master Card and Visa, Coca-Cola (another blessing for the Third World), and much more. But Buffet and Gates are devoting their huge wealth to helping the poor and sick of our suffering world. The contrast between their for-profit companies ostensibly inflicting harm on the world’s poor and sick, and their philanthropies trying to save them is either schizophrenia or an interactive plan for world power and control. I expect it’s the latter.

The World’s Most Evil Philanthropist?

Should anyone still be wondering if Bill Gates is a genuine philanthropist trying to help the poor sick children of the world, much investigation into the associations between pedophile blackmailer agent Jeffrey Epstein and Bill Gates emerged during that too-soon-forgotten atrocity scandal.

But just days ago, astounding new knowledge came from a three-hour interview investigator Whitney Webb had with long-time Epstein sex-trafficking victim Maria Farmer.

Epstein made most of his money from his business ties to three men: Leslie Wexner, Donald Trump, and Bill Gates. ... In 2001, Epstein had made a ton of money with Bill Gates. And she [Maria Farmer, Epstein victim] said she was around Epstein and Ghislaine (Maxwell) from 1995 to 1996—and she said that she heard them talking about Bill Gates like they knew him really well. And there was definitely a relationship there. — [Whitney Webb, TLAV \(16:50\)](#)

Even [much fake stream media](#) was examining the connections at the time the scandal broke, though most posing it as a question, casting doubts, wondering at the implications. Whitney Webb at [Mint Press News](#) at the time, gives a good summary:

Epstein’s most notable “business links” in 2001 contradicts Bill Gates’ recent assertions that he never had any business relationship with Epstein and did not meet with him until 2013. Notably, Gates’ former chief scientific adviser was recently named as an alternate executor for Epstein’s will and Gates appears on the flight logs of Epstein’s now-infamous private plane.

We must face it. Bill Gates had close connections with Jeffrey Epstein going back to the mid-90s, but lied about them. Lying is the least of Gates’s evil. Even any association at all with Epstein after the world knew of his underage solicitation and certainly worse in 2007 is enough to bring serious denunciation on Gates, and bring all of his profiteering disastrous “philanthropy” to a rattling halt.

But Gates is spending billions to help the poor and sick children of the world. He’s a sincere

philanthropist changing the world for the better with a genuinely giving and caring heart. Follow one tentacle of the Gates Millepus back to its source and there we find at least a god-complex of stupendous ego, and at most a demonic agenda of world population control, dysgenics, and totalitarian technocratic tyranny. We've only considered a few of the tentacles here. Many more exist to be explored. They all meet at the center, which is the man, the god, the demon, Bill Gates. Humanity has its own historic course. People and nature have lived in a profound dance of destiny through the eons long before any of this big money, big tech, big ego of Gates. The mere

thought—much less public statement—of trying to inject anything into the entire population of the world, for any reason or no reason, or else it must be confined in an ever-shrinking prison of house arrest, is a hubris perhaps no demagogue God-Emperor ever conceived. None ever had the means to make it remotely come true.

Bill Gates cannot seriously believe he has this means today. It is upon us, We the People, to evoke the spirit of freedom in humankind to show him he's dead wrong.

*<https://www.theoccidentalobserver.net/2020/04/30/t-he-gates-millepus-a-thousand-tentacles-of-money-entwine-the-nation/>

What are the dark sides of German culture?



Uwe Zimmer, PhD, Clinical Neuropsychologist

Answered September 7, 2019 · Upvoted by Remi Whiteside, lived in Germany

The dark side of German culture? Take a look at every second movie and you can see Germans on the dark side. Without Hitler, all the History Channels wouldn't be able to pay their bills. How come, nobody asks for the dark sides of another country? I know, Hitler. But:

It's interesting that the "brutal hun" is not the result of the Nazi era. In fact, the then called **Germanophobia** was invented by the British in the 1800s. Before that, Germans had an excellent reputation as poets and thinkers. How did this change and why?



When the new German empire turned out to be a massive success, it was perceived as an economic threat to the British Empire. Actions were taken to change the positive image of Germany, mainly by the press. Alfred Harmsworth, owner of "the Times" and other newspapers, played a special role in these propaganda attacks. He called for a war against Germany, quoting Cato the Elder, who, in the same way, had propagated a war against the Carthagians in ancient Rome. "Germania delenda



est" - "Germany is to be destroyed". In the 1890s! He got knighted for that. Anti German novels were launched and became a huge success: Invasion novels about Germany invading Britain, or German spies trying to prepare an invasion!



The fictional report of Germans cutting off children's hands was widely believed

WWI has been the first war in history with massive use of propaganda. It also was the dawning of a new era of communication. The "primal images and memes" got defined, many of them became "immortal". Nobody knew about the massive influence on people. The major aim was, to influence the public opinion at home and overseas. In the beginning, the USA was neutral. The first act of war carried out by the British in 1914 was, to cut the German undersea telegraph cables to America. The news about German atrocities in Belgium came through, but nobody heard about the British problems with Ireland. The Germans were clumsy,

the British smart, but they overdid it a little in spreading bloody and brutal "fake news". The French author Andre Gide e.g. wrote in his diary about children, whose right hand has been cut off by the Germans. „An American will pay a fortune for the pictures". He made an appointment in the hospital. „Tomorrow they arrive, a doctor said." No kids arrived, but a man in a restaurant knows a soldier, who has seen them. They rush to see him. And so forth. It wasn't but a hoax to further raise anti-German sentiment. The fact, that people believed such lies, demonstrates how bad the atmosphere was.

The result: the German image at the end of the war was as bad as hell. One may speculate, that the peace treaty never had been so harsh without the extreme anti-German sentiment.



War time propaganda continued after the war in the UK

Meanwhile, films were used for propaganda purposes, too. The Huns killing and raping - an early blockbuster. Because of their popularity, these films were still shown until the late 1920s. Many historians agree, that the Versailles Treaty helped the Nazis come to Power. The (so perceived) humiliation was the key element. Maybe historical research one day finds out about the

relationship between WWI propaganda and the rise of the Nazis.



German assault attack unit. Does this guy from WWI seem familiar to you? The "Father of the Dark" Is proof. for the long lasting effects of war propaganda.

Hitler was the worst that could have happened. To the victims, but to the Germans also. In the time before one might have regarded the negative German image as a little exaggerated. Now it's like it's chiseled in stone. Forever. WWII was evil from the first bullet to the last. The brutality hasn't been seen in Europe for centuries. There is an endless list of atrocities, with the Shoa being on top. The reality was worse than the propaganda!

What about today's Germany? The whole nation has a quest: Never again this shall happen. Can a mentality change from experience? Can we learn from history? If not, there is no hope for mankind, not only because of Nazis. Those who deny climate change e.g. are actually dangerous, too. If the world focuses on the Germans too much, other dangers might slip through.

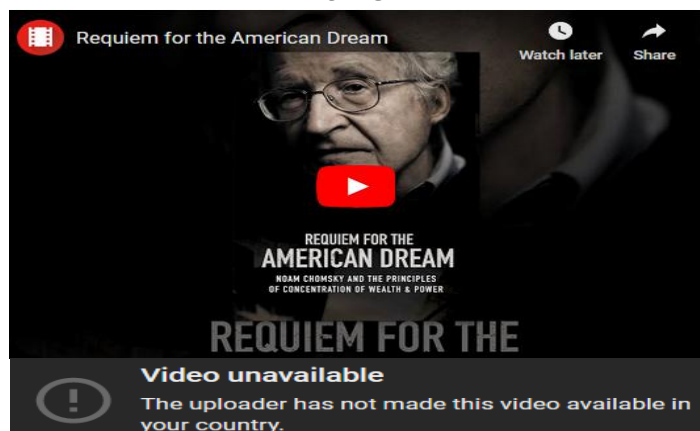
* <https://www.quora.com/What-are-the-dark-sides-of-German-culture>

Noam Chomsky's "Requiem for the American Dream":

Jewish Activism by Omission

By [Kevin MacDonald](#), May 2, 2020

I will be discussing the Chomsky documentary at [this link](#) on Saturday, May 2 at 3:00 PM Pacific time.



Noam Chomsky is, as this documentary notes, "widely regarded as the most influential intellectual of his time." Given that Chomsky is on the left, it might seem that he has little to offer. But in many respects, his comments here reinforce many of the ideas linked to the populist right, although, as with the [influence of the \(never mentioned\) Israel Lobby](#), he also has a very large blind spot when it comes to Jewish power. Chomsky, born in 1928, was already a superstar linguistics professor at MIT by the 1960s when he became a fixture among New Left activist intellectuals, joining such figures as Paul Goodman, Herbert Marcuse, and Howard Zinn. The documentary is really a history of America beginning in the 1950s seen through the eyes of a New Left intellectual.

Unlike the continued vilification of the 1950s that streams out of Hollywood, Chomsky labels the decade a relatively egalitarian "golden age," noting that the relative wealth of the bottom 20% increased about as much as the top 20%, labor unions were strong, working class people could afford a home and a car, and taxes (including taxes on capital gains and dividends) were relatively high on the wealthy. Nowadays we are told only about Jim Crow practices that still occurred in the South in the 1950s, but Chomsky notes that Blacks were able to get good jobs working in automobile factories, etc.

All that changed, beginning with what Chomsky calls the "significant democratization" of the 1960s—the Civil Rights movement, feminism, and environmentalism. In my writing, both in *The Culture of Critique* and *Individualism and the Western Liberal Tradition*, I regard the 1960s as a watershed, transformative decade, marking the rise of a new Jewish-dominated left-of-center elite based on power in media and the academic world. Chomsky does not agree, claiming that beginning

in the 1970s there was a reaction against the 1960s that culminated in the relative dispossession of the working class. This is true as far as it goes, but it fails to come to note the rise of Jewish power in the finance and business also occurred during this period.

In arguing for his position, Chomsky emphasizes that the 1970s marked the beginning of the rise of the financialization of the economy. Whereas in the 1950s manufacturing was 28% of the economy and finance 11%, the balance had reversed by 2010. Chomsky notes that companies like General Electric realized they could make more money with sophisticated financial maneuvering than by manufacturing. Complex financial instruments were invented and financial regulations that had been in place since the 1930s to prevent economic crashes were removed. And it was the beginning of outsourcing manufacturing to foreign countries with cheap labor and the consequent decline of labor unions and the economic and political power of the White working class. And when the complex financial instruments blew up (as happened in 2008 with [collateralized debt obligations](#) [the result of bundling good and bad (including "liar loans") loans into one financial product]), the government bailed out "too big to fail" Wall Street but not individual homeowners.

As Chomsky notes, the result of these developments was rising economic inequality—the rise of the super-rich top 0.1 percent to unrivaled political power. Chomsky notes that the super-rich much prefer oligarchy to democracy and indeed [the data support him](#). they are able to control the political process via donations to political candidates and control of media messages. Jews are recognized as the "financial engine of the left," as [Norman Podhoretz](#) phrased it, and contribute around 75% of the funds for Democrats and probably at least 50% for Republicans (Sheldon Adelson's generosity toward Trump. (A prominent example is Sheldon Adelson whose support of Trump [north of \$200 million] is predicated on a pro-Israel foreign policy; in general the Republican Jewish Coalition favors a pro-Israel foreign policy and moving the party to the left on social issues like immigration and gender).

Illustrating the importance of media control, Chomsky notes that Obama's presidential campaign received an award for the most effective public relations media campaign and he decries the Supreme Court's decision in the [Citizens United case](#) which framed financial donations to political campaigns by corporations and labor unions as free speech, in effect further opening the gates for the wealthy to control the political system. He then notes this is quite unlike media corporations like CBS which are "supposed to be a public service."

This of course, is absurd, implying that CBS (and by implication other mainstream media corporations) has no political biases and does not

in fact operate as a public service. CBS is part of ViacomCBS, whose major owners are the Sumner Redstone and his family, who are Jewish and whose values are typical of the liberal-left attitudes of the mainstream Jewish community ([here](#), p. xlvii-lvi).

Chomsky clearly has a distaste for oligarchy but he fails to mention the very large body of writing by Jews opposed to populism—a major theme of *The Culture of Critique*, especially [Chapter 5](#). As noted there, citing Paul Gottfried (*After Liberalism*) and Christopher Lasch (*The True and Only Heaven*):

In the post-World War II era *The Authoritarian Personality* became an ideological weapon against historical American populist movements, especially McCarthyism (Gottfried 1998; Lasch 1991, 455ff). “[T]he people as a whole had little understanding of liberal democracy and . . . important questions of public policy would be decided by educated elites, not submitted to popular vote” (Lasch 1991, 455).

In his 1963 book *The Tolerant Populists*, Walter Nugent, was

explicit in finding that Jewish identification was an important ingredient in the [anti-populist] analysis, attributing the negative view of American populism held by some American Jewish historians (Richard Hofstadter, Daniel Bell, and Seymour Martin Lipset) to the fact that “they were one generation removed from the Eastern European shtetl [small Jewish town], where insurgent gentile peasants meant pogrom.”

Indeed, another example comes from Chomsky which occurred well before the rise of Jews to cultural dominance; Walter Lippmann, also Jewish, is quoted as writing in 1925 “The public must be put in its place.” Throughout European history down to the Soviet Union and post-World War II communist societies in Eastern Europe, Jews have always made alliances with ruling elites, often alien ruling elites and often in opposition to other sectors of the population.

Chomsky’s blinders on the media and populism are part of a larger pattern. Chomsky sees post-1960s America as a backlash against the 1960s but in fact the post-1960s America described by Chomsky is the result of the same forces that produced the 1960s counter-cultural revolution: the rise of Jewish power discussed in *The Culture of Critique*. Chomsky fails to mention that Wall Street and corporate America are decidedly on the left when it comes to the social issues that came to prominence in the 1960s: civil rights (now morphed into racial identity politics for all non-Whites), feminism (now morphed into gender identity politics), and the environment (now dominated by “climate change”). Leftist attitudes on these issues pervade elite media, the academic world, and corporate America. And he fails to mention that Wall Street is well known to be a [center](#) of Jewish power. In his 1999 book, [The Fatal Embrace: Jews and the State](#), Benjamin Ginsberg claimed that Jews comprised 50% of Wall Street executives. It’s doubtless at least that high now, and that number doesn’t really

get at the extent of Jewish control of key Wall Street players like Goldman Sachs.

[Kevin Phillips](#) provides some detail on Chomsky’s economic history of America since the 1980s:

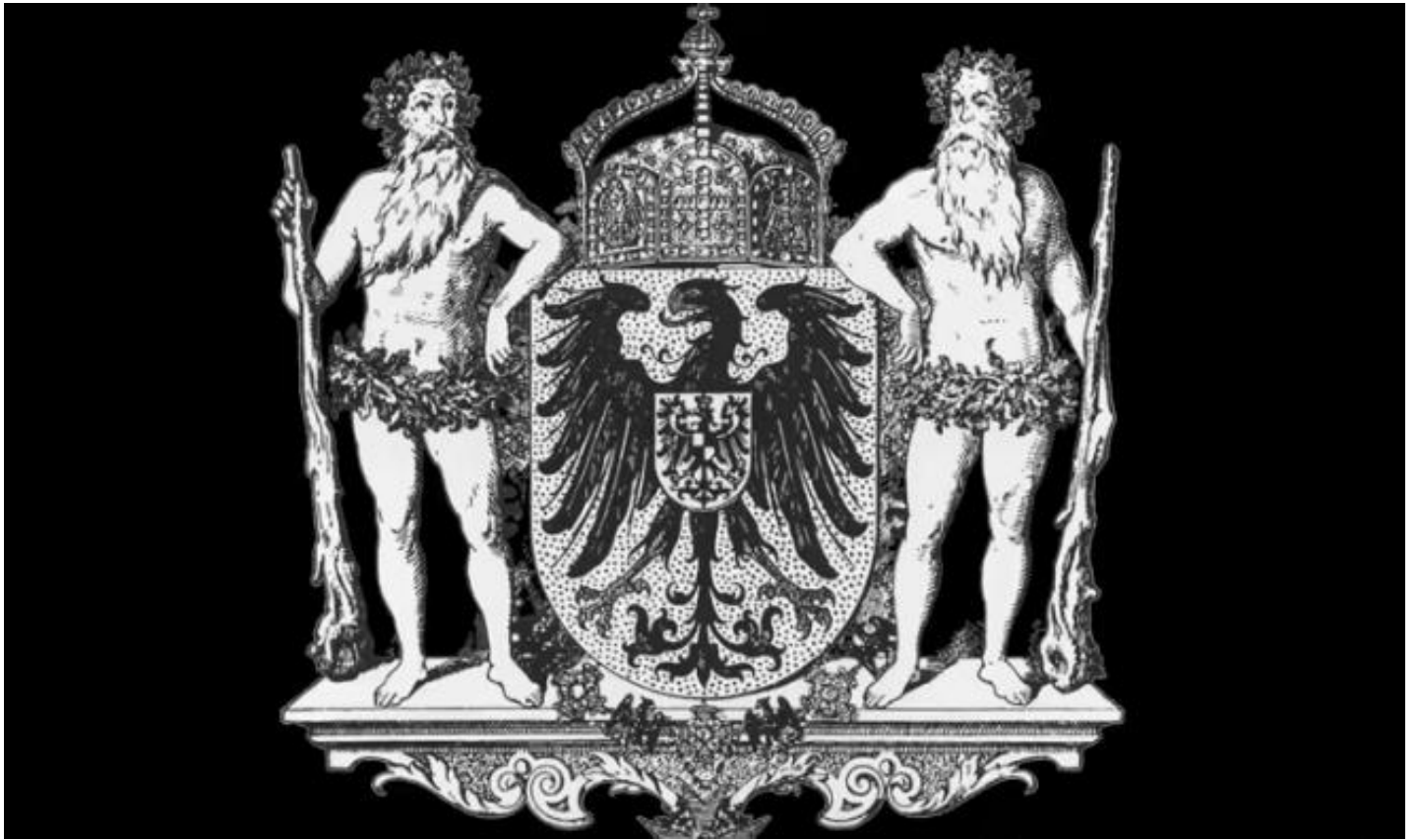
My summation is that American financial capitalism, at a pivotal period in the nation’s history, cavalierly ventured a multiple gamble: first, financializing a hitherto more diversified U.S. economy; second, using massive quantities of debt and leverage to do so; third, following up a stock market bubble with an even larger housing and mortgage credit bubble; fourth, roughly quadrupling U.S. credit-market debt between 1987 and 2007, a scale of excess that historically unwinds; and fifth, consummating these events with a mixed fireworks of dishonesty, incompetence and quantitative negligence.

The Occidental Observer has posted 44 articles on the topic of Jews in the Economy/Finance. ([This link](#) goes to the most recent of these articles, Edmund Connelly’s “Jews and Vulture Capitalism: A Reprise.” If you scroll to the bottom of the page there are links to the other articles in this topic—an awkward system; will fix.) Connelly has contributed several other articles on these topics, including “[The Culture of Deceit](#)” illustrating the legitimacy of financial fraud within the mainstream Jewish community and several articles on how the Jewish role in financial manipulation has been airbrushed by Hollywood. Also included in this collection are several articles by Andrew Joyce (“[Vulture Capitalism Is Jewish Capitalism](#),” “[Paul Singer and the Universality of Anti-Semitism](#),” and “[Jews and Moneylending: A Contemporary Case File](#)”), and by me (“[Does Jewish Financial Misbehavior Have Anything To Do with Being Jewish?](#)” and “[Now Comes the Anger](#).”)

Finally, another enormous blindspot is Chomsky’s never mentioning immigration at all, despite its transformative effects on America. Chomsky dutifully mentions the role of outsourcing jobs in compromising the interests of the working class but never mentions that the effects of immigration which is a major part of the reason for wage stagnation since 1970 but also forcing working class Whites to move out of formerly White areas in areas like Southern California which have been inundated by immigration. Chomsky champions a class-based politics, but the Democratic Party, formerly the bastion of labor unions, has become the party of diversity, embodying all the themes of the 1960s counter-cultural revolution and ignoring the interests of their White working-class constituents, with the result that the White working class was the largest group supporting Donald Trump with his populist rhetoric during the 2016 election. Because of the importation of millions of non-Whites, the class-based politics of the 1950s has been destroyed in favor of a coalition of non-Whites and upper-middle-class White liberals ([Individualism and the Western Liberal Tradition](#), Chapter 8).

*<https://www.theoccidentalobserver.net/2020/05/02/noam-chomskys-requiem-for-the-american-dream-jewish-activism-by-omission/>

... GERMAN DREAMTIME – Traumzeit – HAS ARRIVED ...



* <https://www.youtube.com/watch?v=Qswdxijy89k>

